BUDDHIST PĀLI RECITALS

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PĀLI RECITALS

Jointly compiled
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KĀLĀMA SUTTA

Do not believe in anything (simply) because you have heard it.

Do not believe in traditions because they have been handed down for many generations.

Do not believe in anything because it is spoken and rumoured by many.

Do not believe in anything (simply) because it is found written in your religious books.

Do not believe in anything merely on the authority of your teachers and elders.

But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and benefit of one and all then accept it and live up to it.

THE BUDDHA
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"Sabba Dānaṃ Dhamma Dānaṃ Jināti"
(The Gift of Truth Excels all other Gifts)
Dhp. v. 354

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THE PĀLI ALPHABET

1. The Pāli alphabet consists of 41 letters, eight vowels and thirty-three consonants.

Vowels

a, ā, i, ī, u, ū, e, o

Consonants

k, kh, g, gh, ṅ
c, ch, j, jh, ñ
ṭ, ṭh, ḍ, ḍh, ṇ
t, th, d, dh, n
p, ph, b, bh, m
y, r, l, v, s, h, ḷ, ṃ

2. Of the vowels, a, i, u are short, the rest are long.

Although e and o are included in long vowels they are often sounded short before a double consonant, e.g. Mettā, Seṭṭhī, Okkamati, Yottaṁ.

3. PRONUNCIATION

a	*is pronounced like*	*a*	*in*	*what or*
	is pronounced like	*u*	*in*	*hut*
ā	*is pronounced like*	*a*	*in*	*father*
i	*is pronounced like*	*i*	*in*	*mint*
ī	*is pronounced like*	*ee*	*in*	*see*
u	*is pronounced like*	*u*	*in*	*put*
ū	*is pronounced like*	*oo*	*in*	*pool*
e	*is pronounced like*	*a*	*in*	*cage*
o	*is pronounced like*	*o*	*in*	*no*
k	*is pronounced like*	*k*	*in*	*kind*
kh	*is pronounced like*	*kh*	*in*	*blackhealth*
g	*is pronounced like*	*g*	*in*	*game*
gh	*is pronounced like*	*gh*	*in*	*big house*
ṅ	*is pronounced like*	*nh*	*in*	*singer*

c	*is pronounced like*	*ch*	*in*	*chance*
ch	*is pronounced like*	*ch h*	*in*	*witch-hazel*
jh	*is pronounced like*	*dge h*	*in*	*sledge-hammer*
ñ	*is pronounced like*	*gn*	*in*	*signore*
ṭ	*is pronounced like*	*t*	*in*	*cat*
ṭh	*is pronounced like*	*th*	*in*	*ant-hill*
ḍ	*is pronounced like*	*d*	*in*	*bad*
ḍh	*is pronounced like*	*dh*	*in*	*red-hot*
ṇ	*is pronounced like*	*kn*	*in*	*know*
t	*is pronounced like*	*th*	*in*	*thumb*
th	*is pronounced like*	*th*	*in*	*pot-herb*
d	*is pronounced like*	*th*	*in*	*then*
dh	*is pronounced like*	*dh.*	*in*	*adherent*
ph	*is pronounced like*	*ph*	*in*	*uphill*
bh	*is pronounced like*	*bh*	*in*	*abhorrence*
y	*is pronounced like*	*y*	*in*	*yes*
s	*is pronounced like*	*s*	*in*	*sight*
ṃ	*is pronounced like*	*ng*	*in*	*sing*

j, n, p, b, m, r, l, v and h are pronounced just as they are pronounced in English.

When k, g, c, j, ṭ, ḍ, t, d, p and b are followed by h to form the aspirated consonants as kh, gh, ch, th, etc., they are somewhat heavily pronounced, e.g. khayo, ghāṇaṃ, chāyā, jhānaṃ, ṭhānaṃ, vaḍḍhati, santharati, phalaṃ, bhamati.

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DAILY BUDDHIST DEVOTIONS

by Late Ven. Dr. K. Sri Dhammananda Maha Nayaka Thero

Every Buddhist should learn to recite at least a few verses or stanzas stated below when he or she visits the temple, kneels before the home altar, or when in need of spiritual solace. Many Buddhists feel lost at what to do or recite when they attend a religious function. Although they say they are Buddhists, they often find Buddhist customs, and practices strange. They have kept themselves away from Buddhism in preference for the materialistic way of life.

On many occasions when a couple visits the temple, the husband or wife enters the shrine alone to pay homage to the Buddha while the other spouse stands outside the shrine as if he or she belongs to another religion. But when asked, it is found that both in fact profess the same religion. This clearly shows that they were not trained properly in their religious practices by their parents when they were young.

Such an attitude should be changed. Parents must learn the value of religious instruction to train their children to live as good Buddhists and to perform their religious duties and obligations. The lack of religious training and understanding accounts for the reluctance to enter or even embarrassment some people might have upon entering the shrine room.

Some only remember the Buddha and the temple when they are stricken with illness or when they are in trouble; very often as a last resort. Such should not be the attitude of Buddhists. Those who remember the Buddha daily will receive blessings for protection and will gain more self-confidence in their day-to-day activities in leading a peaceful life. Buddhism is not a mere philosophy or psychology for people to talk about. The devotional aspect of Buddhism is important for one to gain spiritual solace.

In Buddhist countries there are many facilities available such as temples, monasteries, Dhamma classes for children, Buddhist schools and numerous Buddhist publications. This manual of Buddhist devotions is offered as a door to the commodious mansion of Buddhism with many chambers of culture, civilization and the arts as well as a vast storehouse of spiritual truth. The door is necessary but doors alone serve no purpose. It is only when we realise and practise the great truths that lie beyond those doors that we can benefit from the Buddha's Teachings.

To practising Buddhists, this manual provides the daily guide for practice that leads to purification at three levels, Sila, purification of conduct through right speech and action; Samadhi, purification of mind through meditation and Paññña, purification of understanding through insight.

This manual contains verses in homage to the Triple Gem to develop faith and devotion, as well as to strengthen our commitment towards good conduct to develop a pure mind. It also contains Paritta verses which could be recited to ward off evil forces and to overcome them through positive mental action. In addition, the verses in this manual could be recited for meditation and the cultivation of insight of the true nature of existence.

THE VALUE OF PARITTA

by Ven. Piyadassi Thera

"Recent research in medicine, in experimental psychology and what is still called parapsychology has thrown some light on the nature of mind and its position in the world. During the last forty years the conviction has steadily grown among medical men that very many causes of disease, organic as well as functional, are directly caused by mental state. The body becomes ill because the mind controlling it either secretly wants to make it ill, or else because it is in such a state of agitation that it cannot prevent the body from sickening. Whatever its physical nature, resistance to disease is unquestionably correlated with the psychological condition of the patient."

"Mind not only makes sick, it also cures. An optimistic patient has more chance of getting well than a patient who is worried and unhappy. The recorded instances of faith healing include cases in which even organic diseases were cured almost instantaneously."

In this connection it is interesting to observe the prevalence, in Buddhist lands, listening to the recital of the Dhamma for protection and deliverance from evil, and for promoting welfare and well-being. The selected discourses for recital are known as Paritta Suttas. Paritta in Pali, Paritrana in Sanskrit and Pirit in Sinhala, mean principally 'protection'. They are used to describe certain suttas or discourses (spoken by the Buddha) that are regarded as affording protection and deliverance from harmful influences. The practice of reciting and listening to the Paritta Suttas began very early in the history of

Buddhism. It is certain that their recital produces mental well-being in those who listen to them with intelligence and are confident in the Truth of the Buddha's words. Such mental well-being can help those who are ill to recover and it can also help to induce the mental attitude that brings happiness, and to overcome its opposite. Originally in India those who listened to paritta, sayings of the Buddha, understood what was recited and the effect on them was correspondingly great. The Buddha himself had Pirit recited for him, and he also requested others to recite for his disciples when they were ill. This practice is still in vogue in Buddhist lands.

The Buddha and the Arahats can concentrate on the Paritta Suttas without the aid of another. However, when they are ill it is easier for them to listen to what others recite, and thus focus their minds on the Dhamma that Sutta contains than think of the Dhamma themselves. There are occasions, as in the case of illness which weakens the mind, when hetero-suggestion has been found to be more effective than auto-suggestion.

*According to the Dhamma the mind is so closely linked with the body that mental states affect the body's health and well-being. Some doctors, even say that there is no such thing as a purely physical disease. Unless, therefore these bad mental states are caused by previous evil acts (***Akusala Kamma-Vipāka***), and so are unalterable, it is possible so as to change them that mental health and physical well-being will follow.*

The vibratory sounds produced by Paritta are soothing to the nerves and produce a state of peace of mind and bring harmony to the system.

How can bad influences springing from evil beings be counteracted by listening to the recitation of Paritta Suttas? Well, they are the result of evil thinking. They can, therefore be destroyed by the good states of mind caused by listening intelligently and confidently to Paritta sayings, because of the power of concentration that comes into being through attending whole-heartedly to the truth of the sayings.

*Paritta Sutta recital is a form of Sacca-Kiriya, of depending on the truth for protection, justification or attainment. This means complete establishment in the power to gain one's end. The saying: 'The power of truth protects a follower of the truth' (***Dhammo have Rakkhati Dhammacārim***) is the principle behind these sutta recitals. If it is true that virtue protects the virtuous, then a person who listens to these*

sayings with complete confidence in the Buddha's words, which spring from complete enlightenment, will acquire so virtuous a state of mind that he will conquer any evil influence.

*The recital of Paritta Suttas also results in material blessings through the mental states caused by concentration and confidence in listening intelligently to the recital. Accordingly to the Buddha, right effort is a necessary factor in overcoming suffering (***Viriyena Dukkham Accheti***). Listening to one of these recitals in the proper way can also generate energy for the purpose of doing good, and following the path of worldly progress with diligence.*

It is understood that listening to these Paritta Suttas must produce in the intelligent and confidence listener only wholesome states which can cure and prevent illness. There is no better medicine than truth (Dhamma) for both the mental and physical ills which are the cause of all the suffering and misfortune. So the recital of Paritta Suttas may, when are listened to rightly, bring into being mental conditions of health necessary for material progress, physical welfare and being.

THE EFFICACY OF PARITTAS

by Ven. Sri S. V. Panadit P. Pemaratana Nayaka Thero

What is the efficacy of Parittas? How and where did they originate? What does it mean to us in our spiritual level of existence? Perhaps the most important question many may ask is, "Is there any truth in them? If there is, to what extent can we find out from the **Tipitaka** *that will shed some light to these questions?*

It is not surprising that many people, even within the circles of the Buddhist communities, scoff and ridicule others who recite Parittas as a devotional practice or as a means to render service to the general public and Buddhist well-wishers. In a society over-crowded with intellectuals, and many suffering from the ruts of habits, hardened opinions and prejudices, and an over-exercised rational mind, it is no wonder many are blind and deaf to the meaning and value of Parittras.

It is well-known in Buddhist circles, that Parittas were recited by the Buddha during His lifetime. Various interesting incidents that punctuated His daily life gave rise to many Parittas being expounded by the Buddha for purposes of protection - not only in this world, but also

the next world. It was particularly so, whenever societies during the Buddha's lifetime were suffering from various ailments, epidemics, mass starvation and even calamity caused by the influence of evil spirits. Hence, it is nothing superstitious or a mere belief, that the recital of these Suttas had been known to ward off eventual catastrophes and bring relief to the common folks afflicted by the calamity.

THE POWER OF PARITTAS

Excellent examples of Suttas that are popularly known and recited by heart are the Ratana, Sīvali, and Angulimāla Parittas. While the Sīvali Paritta is frequently recited for the blessing of gain and prosperity, the Ratana Sutta is often memorised and chanted to avert various personal difficulties and evil spirits. Amongst Buddhist ladies, the Angulimala Paritta is known for its powerful effects for childbirth, particularly for overcoming dangers of complicated deliveries. For this purpose the Paritta is commonly recited one hundred and eight times over a bowl of water, later to be taken by the mother-to-be.

Criticising and ridiculing these religious recital practices without understanding their psychological approach or origin of the custom, would be a display of naked ignorance and stupidity. By denying its importance or the blessings inherent in these Parittas would equally deny the creativity and intuition in the deepest seat of our mind. With direct experience - reciting the Parittas with devotion and confidence do bring special effects to the frame of mind. Turning the mind inwards and simultaneously reciting it produces a state of concentration that can lead to higher dimensions of consciousness and influence beneficent forces outside us. It is, therefore, not so absurd as it might have appeared in the first instance, particularly to Westerners.

In Buddhist countries, particularly Sri Lanka, the recital of Parittas is a grand occasion. A pavilion (or Mandapa) is elaborately and patiently constructed at the site of the ceremony. The octagonal pavilion with a white canopy is beautifully decorated with flowers and betel leaves, and even its surrounding walls. It is in this pavilion which could accommodate many higher ordained monks, that the recital ceremony is carried out - perhaps, for one night, three nights, or even as long as seven nights.

ALL-NIGHT CHANTING

A minimum of eight higher ordained monks are required to conduct the

all-night chanting ceremony. The opening ceremony begins with a procession led by the community of monks bearing the Paritta Book and the relics of the Buddha. A large gathering of devotees will follow the procession to the Mandapa. Upon arrival, the "Buddha-pujā", which includes the offering of flowers to the Triple Gem (signifying the Buddha, Dhamma and Sangha), and the lighting of oil lamps surrounding the pavilion, are conducted in the traditional way.

*A water-jar is then placed in the Mandapa, in front of the seated Monks. A string is tied to the water-jar. Similarly a string attached to the Paritta Book and Buddha relics is held by the monks. Another string leads to the gathering of devotees. They are required to hold onto it throughout the recital of the Parittas. To the laymen, it is understood that the string acts as a medium of transmitting the vibrationary effects of the chanting. In a composed manner, the Monks conduct the ceremony having within each of them the feelings of '***saddhā***' and Loving Kindness. It is in this proper manner that the devotees will gain the full benefits of attending such a Paritta recital ceremony.*

At the beginning and at the termination of the all-night chanting, it is the customary affair that all the monks should assemble in the Mandapa to recite the Suttas collectively. After the initial chantings on a couple of monks would recite the Sutras up to the Ātānātiya Sutta. It is a tradition that the Ātānātiya Sutta should be chanted loudly by four (4) Monks in turn. Finally at early dawn, the final recitation should be conducted by the assembly on monks. The final act is to distribute the Holy water and Holy thread.

Suttas such as the Ratana Sutta (Discourse of the Jewels) and Metta Sutta (Discourse on Loving - kindness) are very popular amongst Buddhist devotees and frequently recited with great devotion and confidence. Both Suttas had their origin during Buddha's lifetime. The Discourses were natural outcome of events affecting the Buddha and in the process of his intervention, the people derived tremendous benefits in the practical advice and protection attributable to the virtues attached to it.

The Practice of Chanting in Buddhism
By Bhikkhu Dhammasami

Chanting is very common to any religion. Buddhism is no exception in this regard. However, the aim and purpose of chanting is different from one religion to another. **Buddhism is unique in that it does not consider chanting to be prayer.**

The Buddha in many ways has shown us to have confidence in our own action and its results, and thereby encouraged us to depend on no one but ourselves. This in fact is the sum and substance of His last message in the **Mahāparinibbāna Sutta**. *One of the passages in this discourse reads:* **"Ānanda, be dependent on yourself, take refuge in yourself and not in others, by this mean be dependent on the Dhamma, go for refuge to the Dhamma -- the righteous principles".**

When a Buddhist does chanting, he is not asking some one to save him from evil nor is he hoping to be given a place in heaven as a result after he dies. Instead, **through chanting** *he* **may be learning, teaching, philosophising or recalling the discourse**.

Actually, in the Aṅguttara Nikāya there are some discourses dealing with chanting like Dhammavihāri Sutta. It mentions five categories of people who make use of the discourses.

The first one studies it just for the sake of study without putting it into practice or explaining it to others. He even does not reflect deeply on what he has studied. He is known as 'Pariyatti-bahulo' who is keen on studying it alone.

The second one preaches or teaches what he has learnt from the discourses but does not follow it himself. He is 'Paññatti-bahulo' who is keen only on teaching.

The third one does chanting. He philosophises about the discourses, trying all the time to satisfy his philosophical thirst. He forgets to make use of them as mode or life. He is called 'Vitakka-bahulo' who is eager only to indulge in philosophical aspects of the Suttas (Discourses).

The fourth one is the one who chants the discourses to make them last

for a long time in his memory. He memorises and re-memorises. Nevertheless, he does not go further to follow it in daily life. He is 'Sajjhāya-bahulo' who is enthusiastic only in memorising or chanting the teachings of the Buddha, He may even expect some magical power from chanting.

The fifth and last one is who studies the discourses, teaches them to others, reflects on their philosophical points, chants them regularly and above all actually practices it in daily life. He is the one the Buddha praises to be 'Dhammavihāri' -- a practitioner of the Dhamma, which he has learnt from the discourses.

Having reflected on this Sutta, it is left to us to judge ourselves to which category we belong and why we study or chant the discourses.

I would like to dwell a bit more on chanting in general. This is, after all, an All-night Chanting ceremony. It is nothing but right for us to be fully convinced of what we are doing. Initially I did mention that Buddhism is unique because it does not consider chanting to be a form of prayer.

Then why do we, Buddhists, chant?

In the olden days, before there were sufficient support materials for study like books, translations and computers we had to memorise to learn a discourse. After we had learnt it, we still had to chant regularly to protect it and hand it down to future generations. If we did not recite it daily we might forget it and omit some part of it. The Anguttara Nikāya says that **if the discourses are poorly maintained this will lead to the disappearance of the Sasana.** *[1] It was so important those days to memorise and chant it regularly. This must have definitely contributed in developing chanting practice. Chanting meant almost everything for the survival of the Dhamma itself.*

Now we have sufficient support materials, why we should then be still chanting? Is there any more reason to do this?

There are some sufficient reasons to continue chanting practice. Regular chanting gives us confidence, joy and satisfaction, and increases devotion within us. This devotion is really a power. It is called the Power of Devotion (Saddhabala). It energises our life in general. I do not know about the others. For me I often have a joyous feeling when the chanting goes right. I become more confident of myself. I see it as a part of developing devotion.

In Buddhist monastic education tradition, chanting and learning by heart still forms a part of it. We study some of the Theravada Abhidhamma texts – **the highest teachings of the Buddha which deal with the ultimate nature of things** – *in that way in Burma. We are explained the meaning and how the logic develops in the Abhidhamma. In the night we try to chant without having learnt it by heart. We could do it because of the technique. It is known as evening-class (nya-war) over there. It means a certain technique of studying the Abhidhamma and some of the Suttas. It is very helpful as it helps you to reflect very quickly.*

When we examine the nature of the discourses, the reasons for chanting will become clearer to us than ever.

The Nature Of The Discourses

A Sutta (Discourse) like **Maṅgala Sutta** *was an answer to the Deva who asked the Lord Buddha about the real progress in social, economic and spiritual life. It is the vision of the Buddha on those issues as much as his advice to all of us who genuinely want those progresses in social and spiritual life. It is some thing that we should follow throughout our life starting from childhood to the day we take our last breath. Most of the Suttas are of this nature. They are descriptions as well as prescriptions for the common diseases like* **Lobha, Dosa and Moha** *(Greed, Hatred and Delusion).*

Another nature of the discourses is protection or healing. **Ratana Sutta** *is one of the best-known examples here. It was first taught to Venerable Ananda who in turn chanted in Vaisali to ward off all the evils and famine the people were then facing.* **Aṅgulimāla Sutta** *also falls into this category as it relieves the pains and trouble of a would-be mother.* **Mahāsamaya Sutta** *and* **Āṭānāṭiya Sutta** *come under the same category because they emphasise much on protection and healing. Remember that Venerable Ānanda and Venerable Aṅgulimāla did cultivate love and compassion before they chanted the discourse for this particular kind of blessing.*

The three **Bojjhaṅga Suttas [2] (Mahā Kassapa / Moggallāna / Cunda) [3]** *have been in common use to help relieve the suffering of a patient. This is the third nature of the discourses I am trying to understand and reflect.*

Even the Buddha asked Venerable Cunda to chant this Bojjhaṅga Sutta when He was ill. He himself did the chanting of the Bojjhaṅga Sutta when his senior disciples, Venerable Mahā Kassapa and Venerable Mahā Moggallāna, were sick. These are the kind of Suttas that have both instructions for meditation practice and healing power. Karaṇīyametta Sutta has these same natures: instruction for daily practice to develop our spiritual benefit and to ward off the evils.

In other words, Buddhist chanting serves as a reminder of the practice we need to follow in daily life. If we understand and learn how to do it properly, it is another type of meditation in itself. It is also at the same time a healing or blessing service.

The last benefit we may get from chanting discourses is meditative one. When we chant if we try to concentrate well on the chanting, our mind becomes contemplative, not wandering, not engaging in unwholesome thoughts. The late Venerable Dr. H. Saddhatissa Mahanayaka Thero, the founder of SIBC [4], has rightly remarked in his work [5] that almost all Buddhist practices are nothing else but some form of meditation.

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[1] "Dve 'me bhikkhave dhamma saddhammassa sammosaya antaradhānāya samvattanti. Katame dve. Dunnītatam ca pada-byañjanam attho ca dunnito."

[2] Saṃyutta Nikāya, In the Mahākassapa Sutta, the Buddha chanted the Sutta to ailing Venerable Mahā Kassapa while the second to another patient, Venerable Mahā Moggallāna, His own chief disciple. In the Mahācunda-bojjhaṅga Sutta, Venerable Cunda was asked by the Buddha who was then ill to chant (expound) the Bojjhaṅga. All were reported to have recovered at the end of the Sutta.

[3] Also Girimānanda Sutta, Aṅguttara Nikāya; Girimānanda bhikkhu was ill. That was reported to the Buddha by Venerable Ānanda who was then taught this Sutta and asked to go back to Girimānanda for expounding, reminding him of ten factors. At the end, he got recovered.

[4] Saddhatissa International Buddhist Centre. London

[5] Facets of Buddhism by Venerable H. Saddhatissa; World Buddhist Foundation, London, 1991; p. 267.

Chapter I

Daily Devotions

DEVĀRĀDHANĀ

Invitation to the Deities

Samantā cakkavālesu – Atrāgacchantu devatā;
Saddhammaṃ munirājassa – Suṇantu saggamokkhadaṃ.

May the deities from various universes assemble here and listen to the Noble Teaching of the Supreme Sage, which gives heavenly bliss and liberation from suffering.

Parittassavaṇakālo ayaṃ bhadantā
Parittassavaṇakālo ayaṃ bhadantā
Parittassavaṇakālo ayaṃ bhadantā

O, Fortunate Ones, this is the time to listen to the protections.
O, Fortunate Ones, this is the time to listen to the protections.
O, Fortunate Ones, this is the time to listen to the protections.

BUDDHA VANDANĀ

Homage to the Buddha

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Honour to Him, the Blessed One, the Worthy One, the Fully Enlightened One.

Honour to Him, the Blessed One, the Worthy One, the Fully Enlightened One.

Honour to Him, the Blessed One, the Worthy One, the Fully Enlightened One.

TI – SARAṆA (Saraṇāgamanaṃ) – *Taking the Three Refuges*

Buddhaṃ Saraṇaṃ Gacchāmi
Dhammaṃ Saraṇaṃ Gacchāmi
Saṅghaṃ Saraṇaṃ Gacchāmi

I go to the Buddha as my refuge.
I go to the Dhamma as my refuge.
I go to the Sangha as my refuge.

Dutiyam'pi Buddhaṃ Saraṇaṃ Gacchāmi
Dutiyam'pi Dhammaṃ Saraṇaṃ Gacchāmi
Dutiyam'pi Saṅghaṃ Saraṇaṃ Gacchāmi

For the second time, I go to the Buddha as my refuge.
For the second time, I go to the Dhamma as my refuge.
For the second time, I go to the Sangha as my refuge.

Tatiyam'pi Buddhaṃ Saraṇaṃ Gacchāmi
Tatiyam'pi Dhammaṃ Saraṇaṃ Gacchāmi
Tatiyam'pi Saṅghaṃ Saraṇaṃ Gacchāmi

For the third time, I go to the Buddha as my refuge.
For the third time, I go to the Dhamma as my refuge.
For the third time, I go to the Sangha as my refuge.

PAÑCA SĪLA – *Five Precepts*
Khuddaka – Nikāya

1. **Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.**
2. **Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.**
3. **Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.**
4. **Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.**
5. **Surā merayamajja pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.**

1. I take the precept to abstain from destroying living beings.
2. I take the precept to abstain from taking things not given.
3. I take the precept to abstain from sexual misconduct.
4. I take the precept to abstain from false speech.
5. I take the precept to abstain from anything that causes intoxication or heedlessness.

TIRATANA VANDANĀ

(Saṃyutta Nikāya 55.7)

Salutation to the Buddha

Iti'pi so Bhagavā, Arahaṃ, Sammā Sambuddho
Vijjācaraṇa sampanno, sugato, lokavidū anuttaro, purisa
dammasārathī satthā devamanussānaṃ, Buddho Bhagavā'ti.

Such indeed is the Blessed One, Exalted, Perfectly Enlightened One, endowed with knowledge and virtue. Well-gone (Gone beyond), Knower of the worlds. A Guide incomparable for the training of individuals. Teacher of gods and men, Enlightened, and Holy.

Salutation to the Dhamma

Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattaṃ veditabbo viññūhi`ti.

Well-expounded is the Dhamma by the Blessed One, to be self-realised, with immediate fruit; inviting all to 'come and see', worthy to be achieved; to be attained by the wise, each for himself.

Salutation to the Saṅgha

Supaṭipanno Bhagavato sāvakasaṅgho
Ujupaṭipanno Bhagavato sāvakasaṅgho
Ñāyapaṭipanno Bhagavato sāvakasaṅgho
Sāmīcipaṭipanno Bhagavato sāvakasaṅgho
Yadidaṃ cattāri purisa yugāni aṭṭha purisa-puggalā esa Bhagavato sāvaka-saṅgho, Āhuneyyo, pāhuneyyo, *d*akkhiṇeyyo, añjali-karaṇīyo Anuttaraṃ puññakkhettaṃ lokassā ti.

Of good conduct is the Order of the Blessed One's disciples.
Of upright conduct is the Order of the Blessed One's disciples.
Of wise conduct is the Order of the Blessed One's disciples.
Of dutiful conduct is the Order of the Blessed One's disciples.
This is the Order of the Blessed One's disciples, namely,
these four pairs of men, the eight individuals, is worthy of offerings,
is worthy of hospitality, is worthy of gifts, is worthy of salutation,
is an incomparable field of merits to the world.

Summary of the Four Protective Meditation

Namāmi Buddhaṃ guṅasāgarantaṃ – Sattā sadā hontu sukhī averā
Kāyo jiguccho sakalo dugandho – Gacchanti sabbe maraṇaṃ ahañ ca

I salute the Buddha, an ocean of virtue, may all beings be happy and free from enmity. The body is repulsive and full of foul smell. All beings, including myself, will one day die.

Namāmi Dhammaṃ Sugatena desitaṃ – Sattā sadā hontu sukhī averā.
Kāyo jiguccho sakalo dugandho – Gacchanti sabbe maraṇaṃ ahañ ca.

I salute the Dhamma recited by the Buddha, may all beings be happy and free from enmity. The body is repulsive and full of foul smell. All beings, including myself, will one day die.

Namāmi Saṅghaṃ Munirājasāwakaṃ – Sattā sadā hontu sukhī averā.
Kāyo jiguccho sakalo dugandho – Gacchanti sabbe maraṇaṃ ahañ ca.

I salute the Sangha, the Buddha's disciples, May all beings be happy and free from enmity. The body is repulsive and full of foul smell. All beings, including myself, will one day die.

CETIYA VANDANĀ

Salutation to the Three Main Objects of Veneration

Vandāmi cetiyaṃ sabbaṃ – Sabba ṭhānesu patiṭṭhitaṃ
Sārīrika dhātu Mahā Bodhiṃ – Buddha rūpaṃ sakalaṃ sadā

Vandāmi cetiyaṃ sabbaṃ – Sabba ṭhānesu patiṭṭhitaṃ
Sārīrika dhātu Mahā Bodhiṃ – Buddha rūpaṃ sakalaṃ sadā

Vandāmi cetiyaṃ sabbaṃ – Sabba ṭhānesu patiṭṭhitaṃ
Sārīrika dhātu Mahā Bodhiṃ – Buddha rūpaṃ sakalaṃ sadā

I salute every shrine that may stand in any place, the bodily relics, the Great Bodhi and all images of the Buddha. (3 times)

Etena sacca vajjena – pātutaṃ ratanattayaṃ (3 times)

By the firm determination of this truth, may the Blessings of the Triple Gem be with you! (3 times)

MAṄGALA SUTTAṂ – *Discourse on (38) Blessings*
(Saṁyutta Nikāya 11.4)

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā;
Sāvatthiyaṃ viharati Jetavane; Anātha-piṇḍikassa ārāme;
Atha kho aññatarā devatā; Abhikkantāya rattiyā abhikkanta vaṇṇā;
Kevalakappaṃ Jetavanaṃ obhāsetvā; Yena Bhagavā tenupasaṅkami;
Upasaṅkamitvā Bhagavantaṃ; Abhivādetvā ekamantaṃ aṭṭhāsi;
Ekamantaṃ thitā kho sā devatā; Bhagavantaṃ gāthāya ajjhabhāsi:-

Thus Have I heard: On one occasion the Blessed One was dwelling at the monastery of Anathapindika in Jeta's Grove near Savatthi. When the night was far spent, a certain deity who surpassing splendour illuminated the entire Jeta Grove came to the presence of the Blessed One, and drawing near, respectfully saluted and stood at one side. Standing thus, he addressed the Blessed One in verse:-

Bahū devā manussā ca – Maṅgalāni acintayuṃ
Ākaṅkha-māna sotthānaṃ – Brūhi maṅgala muttamaṃ

Many deities and men, longing for happiness, have pondered on Blessings. Pray, tell me the Highest Blessings.

Asevanā ca bālānaṃ – Paṇḍitānañ ca sevanā
Pūjā ca pūjanīyānaṃ – Etaṃ maṅgala muttamaṃ

Not to associate with the fools, but to associate with the wise, and to honour those who are worthy of honour. This is the Highest Blessing.

Patirūpadesavāso ca – Pubbe ca katapuññatā
Attasammā paṇidhi ca – Etaṃ maṅgala muttamaṃ

To reside in a suitable locality, to have done meritorious actions in the past, and to set oneself in the right course. This is the Highest Blessing.

Bāhusaccañ ca sippañ ca – Vinayo ca susikkhito
Subhāsitā ca yā vācā – Etaṃ maṅgala muttamaṃ

Vast-learning, skill in handicraft, well-trained and disciplined, and pleasant speech. This is the Highest Blessing.

Mātāpitū upaṭṭhānaṃ – Puttadārassa saṅgaho
Anākulā ca kammantā – Etaṃ maṅgala muttamaṃ

To support one's father and mother, to cherish one's wife and children, and to be engaged in peaceful occupations. This is the Highest Blessing.

Dānañ ca dhammacariyā ca – Ñātakānañ ca saṅgaho
Anavajjāni kammāni – Etaṃ maṅgala muttamaṃ

Liberality, righteous conduct, rendering assistance to relatives, and performance of blameless actions. This is the Highest Blessing.

Ārati virati pāpā – Majjapānā ca saññamo
Appamādo ca dhammesu – Etaṃ maṅgala muttamaṃ

To cease and abstain from evil. To abstain from intoxicating drinks, and be diligent in performing righteous acts. This is the Highest Blessing.

Gāravo ca nivāto ca – Santuṭṭhī ca kataññutā
Kālena dhamma-savanaṃ – Etaṃ maṅgala muttamaṃ

Reverence, humility, contentment, gratitude, and opportune hearing of the Dhamma. This is the Highest Blessing.

Khantī ca sovacassatā – Samanānañca dassanaṃ
Kālena dhammasākacchā – Etaṃ maṅgala muttamaṃ

Patience, obedience, meeting the holy men (Samanas) and timely discussions on the Dhamma. This is the Highest Blessing.

Tapo ca brahmacariyañca – Ariyasaccāna dassanaṃ
Nibbāṇasacchikiriyā ca – Etaṃ maṅgala muttamaṃ

Self-control, Holy Life, comprehension of the Noble Truths and the realization of Nibbana. This is the Highest Blessing.

Puṭṭhassa lokadhammehi – Cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ – Etaṃ maṅgala muttamaṃ

He whose mind does not flutter. By contact with worldly contingencies, sorrowless, stainless, and secure. This is the Highest Blessing.

Etādisāni katvāna – Sabbatthamaparājitā
Sabbattha sotthiṃ gacchanti taṃ – Tesaṃ maṅgala muttamaṃ 'ti

Those who have fulfilled the above conditions are victorious everywhere, and attain happiness everywhere. These are the Highest Blessings.

Etena sacca vajjena – hotu te jaya maṅgalaṃ (3 times)

By the firm determination of this truth, may joyous victory be yours!
(3 times)

RATANA SUTTAṂ – *Discourse on the Jewels*

(Saṃyutta Nikāya 11.1)

Yānīdha bhūtāni samāgatāni – Bhummāni vā yāniva antaḷikkhe
Sabbe va bhūtā sumanā bhavantu–Atho'pi sakkacca sunantu bhāsitaṃ

Whatsoever beings are assembled here, those of the earth or those of the air, may all of them be happy! Let them all listen attentively to these words!

Tasmā hi bhūtā nisāmetha sabbe – Mettaṃ karotha mānusiyā pajāya
Divā ca ratto ca haranti ye baliṃ – Tasmā hi ne rakkhatha appamattā

O beings, listen closely! May you all radiate loving-kindness to those human beings who, by day and night, offer merit to you. Therefore protect them well with diligence.

Yaṃ kiñci vittaṃ idha vā huraṃ vā–Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena – Idam'pi Buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

Whatever treasure there be either here or in the world beyond, or whatever precious jewel there be in the havens; yet there is none comparable to the Buddha. Verily, in the Buddha is this precious Jewel. By this truth, may there be happiness!

Khayaṃ virāgaṃ amataṃ paṇītaṃ – Yadajjhagā Sakyamunī samāhito
Na tena Dhammena samatthi kiñci –
Idam'pi Dhamme ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

The tranquil Sage of the Sakyas realised cessation, passion-free, immortality supreme, excellence. There is nothing comparable to this Dhamma. Verily, in the Dhamma is this precious Jewel. By this truth, may there be happiness!

Yaṃ Buddhaseṭṭho parivaṇṇayī suciṃ–Samādhimānantarikaññamāhu
Samādhinā tena samo na vijjati – Idam'pi Dhamme ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu

That pure Path the Buddha Supreme praised is described as "concentration without interruption." There is nothing like that concentration. Verily, in the Dhamma is this precious Jewel. By this truth, may there be happiness!

Ye puggalā aṭṭha sataṃ pasatthā – Cattāri etāni yugāni honti
Te dakkhiṇeyyā Sugatassa sāvakā – Etesu dinnāni mahapphalāni
Idam'pi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

Those Eight Individuals, praised by the virtuous, they constitute four pairs. They, the worthy of offerings, the disciples of Enlightened One, gifts given to whom, yield rich results. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Ye suppayuttā manasā daḷhena – Nikkāmino Gotama sāsanamhi
Te pattipattā amataṃ vigayha – Laddhā mudhā nibbutiṃ bhuñjamānā
Idam'pi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

With steadfast mind, applying themselves well in the Dispensation of Gotama, free of passion, they have attained to that which should be attained, encountering the Deathless. They enjoy the Peace of Nibbana freely obtained. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Yathindakhīlo paṭhaviṃ sito siyā – Catubbhi vātebhi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi – Yo ariyasaccāni avecca passati
Idampi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

Just as a firm post, sunk in the earth, cannot be shaken by the four winds; so, too, I declare him to be a righteous person who thoroughly comprehends the Noble Truths. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Ye ariyasaccāni vibhāvayanti – Gambhīrapaññena sudesitāni
Kincāpi te honti bhusappamattā – Na te bhavaṃ aṭṭhamaṃ ādiyanti
Idam'pi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

Those who comprehend clearly the Noble Truths, well taught by Him who has absolute knowledge, do not undergo an eighth birth, no matter how exceeding heedless they may be. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Sahāvassa dassana sampadāya – Tayassu dhammā jahitā bhavanti
Sakkāyadiṭṭhi vicikicchitañca – Sīlabbataṃ vāpi yadatthi kiñci
Catūhapāyehi ca vippamutto – Cha cābhiṭhanāni abhabbo kātuṃ
Idam'pi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

Together with his attainment of Insight, three qualities have been abandoned, namely – Belief in self, doubt and dependence on (wrong) rites and rituals. He is absolutely freed from the four states of misery and is incapable of committing the six major wrongdoings. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Kiñcāpi so kammaṃ karoti pāpakaṃ – Kāyena vāca uda cetasā vā
Abhabbo so tassa paṭicchādāya – Abhabbatā diṭṭha padassa vuttā
Idam'pi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

He is incapable of hiding whatever evil he does, whether by deed, word or thought; for it has been said that such an act is impossible for one who has seen the Path. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Vanappagumbe yathā phussitagge –
Gimhānamāse paṭhamasmiṃ gimhe
Tathūpamaṃ Dhamma varaṃ adesayi –
Nibbānagāmiṃ paramaṃ hitāya
Idam'pi Buddhe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

Just like a forest is flowered at the top, in the first month of the summer season, so has the Sublime Doctrine that leads to Nibbana been taught for the (best) highest good. Verily, in the Buddha is this precious Jewel. By this truth, may there be happiness!

Varo varaññū varado varāharo – Anuttaro Dhamma varaṃ adesayi
Idam'pi Buddhe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

The unrivalled Excellent One, the Knower, the Giver, the Bringer of the Excellent has expounded the excellent Doctrine. Verily, in the Buddha is this precious Jewel. By this truth, may there be happiness!

Khīṇaṃ purāṅaṃ navaṃ natthi sambhavaṃ
Virattacittā āyatike bhavasmiṃ
Te khīṇabījā avirūḷhicchandā – Nibbanti dhīrā yathāyaṃ padīpo
Idam'pi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

Their past is extinct; a fresh becoming there is not, their minds are not

attached to a future birth, their desires grow not; those wise ones fade out (of existence) as the flame of this lamp. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Yānīdha bhūtāni samāgatāni – Bhummāni vā yāniva antaḷikkhe
Tathāgataṃ devamanussapūjitaṃ –
Buddhaṃ namassāma suvatthi hotu

Sakka's exultation: whatever beings here assembled, of the earth and of the air, come let us salute the Accomplished Buddha, honoured by gods and humans. May there be happiness!

Yānīdha bhūtāni samāgatāni – Bhummāni vā yāniva antaḷikkhe
Tathāgataṃ devamanussapūjitaṃ –
Dhammaṃ namassāma suvatthi hotu

Sakka's exultation: Whatever beings here assembled, of the earth and of the air, come let us salute the Accomplished Dhamma, honoured by gods and humans. May there be happiness!

Yānīdha bhūtāni samāgatāni – Bhummāni vā yāniva antaḷikkhe
Tathāgataṃ devamanussapūjitaṃ –
Saṅghaṃ namassāma suvatthi hotu

Sakka's exultation: Whatever beings here assembled, of the earth and of the air, come let us salute the Accomplished Sangha, honoured by gods and humans. May there be happiness!

Etena sacca vajjena dukkhā vūpa samentu te
Etena sacca vajjena bhayā vūpa samentu te
Etena sacca vajjena rogā vūpa samentu te

By the firm determination of this truth, may you be free from suffering, from fear, and from illness!

KARAṆĪYA METTA SUTTAṂ

Discourse on Loving-Kindness (Saṃyutta Nikāya 1.8)

Karaṇīyamatthakusalena – Yaṃtaṃ santaṃ padaṃ abhisamecca
Sakko ujū ca sūjū ca – Suvaco ca'ssa mudu anatimānī

He who is skilled in doing good and who wishes to attain that state of calm

should act thus: He should be able, upright, perfectly upright, obedient, gentle and humble.

Santussako ca subharo ca – Appakicco ca sallahukavutti
Santindriyo ca nipako ca – Appagabbho kulesu ananugiddho

Contented, easily supportable with few duties, simple in livelihood, controlled in senses, discreet, prudent, not be greedily attached to families.

Na ca khuddhaṃ samācare kiñci – Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu – Sabbe sattā bhavantu sukhitattā

He should not commit any slight wrong such that other wise men might censure him. May all beings be happy and safe; May their hearts be wholesome!

Ye keci pāṇabhūt'atthī – Tasā va thāvarā vā anavasesā
Dīghā vā ye mahantā vā – Majjhimā rassakāṇukathūlā

Whatsoever living beings there may be; feeble or strong, long, stout or medium; short, small or large; seen or unseen .....

Diṭṭhā vā yeva addiṭṭhā – Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā – Sabbe sattā bhavantu sukhitattā

..... those dwelling far or near, those who are born and those who are yet to be born – May all beings, without exception, be happy minded.

Na paro paraṃ nikubbetha –Nātimaññetha katthaci naṃ kanci
Byārosanā paṭighasaññā – Nāññamaññassa dukkhamiccheyya

Let not one neither deceive another nor despise any person anywhere. In anger or ill-will let him not wish any harm to another.

Mātā yathā niyaṃ puttaṃ – Āyusā ekaputtamanurakkhe
Evam'pi sabbabhūtesu – Mānasaṃ bhāvaye aparimāṇaṃ

Just as a mother would protect her only child at the risk of her own life, even so, let him cultivate a boundless heart towards all beings.

Mettaṃ ca sabbalokasmiṃ – Mānasaṃ bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ ca – Asaṃbādhaṃ averaṃ asapattaṃ

Let thoughts of boundless love pervade the whole world – above, below and across, without any obstruction,

without any hatred, without any enmity.

Tiṭṭhaṃ, caraṃ, nisinno vā – Sayāno vā, yāvata'ssa vigatamiddho
Etaṃ satiṃ adhiṭṭheyya – Brahma metaṃ, vihāraṃ idha-māhu

Whether he stands, walks, sits or lies down, as long as he is awake,
he should develop this mindfulness.
This, they say, is the Highest Conduct here.

Diṭṭhiṃ ca anupagamma sīlavā – Dassanena sampanno
Kāmesu vineyya gedhaṃ – Na hi jātu gabbhaseyyaṃ punaretī'ti

Not falling into error, virtuous, endowed with insight, he discards
attachment to sensuous desires. Truly, he does not come again;
to be conceived in a womb.

Etena sacca vajjena, sotthi te hotu sabbadā (3 times)

By the firm determination of this truth, may you ever be well! (3 times)

PUBBAṆHA SUTTAṀ – *Verses of Fearlessness Protection*

Yaṃdun nimittaṃ avamaṅgalanca – Yo cā manāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ – Buddhānu bhāvena vināsamentu

May all evils of ill omen, sorrowful happenings, worries,
influence of bad planets, or unpleasant dreams and all other such things
come to an end by the grace of the Blessed One Buddha.

Yaṃdun nimittaṃ avamaṅgalanca – Yo cā manāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ – Dhammānu bhāvena vināsamentu

May all evils of ill omen, sorrowful happenings, worries,
influence of bad planets, or unpleasant dreams and all other such things
come to an end by the grace of His Doctrine.

Yaṃdun nimittaṃ avamaṅgalanca – Yo cā manāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ – Saṅghānu bhāvena vināsamentu

May all evils of ill omen, sorrowful happenings, worries,
influence of bad planets, or unpleasant dreams and all other such things
come to an end by the grace of His Great Order of Disciples.

JAYA MAṄGALA GĀTHĀ – *Stanzas of Victory*

Bāhuṃ sahassa mabhi nimmita sāyu dhantaṃ
Giri mekhalaṃ udita ghora sasena māraṃ
Dānādi dhamma vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

Creating thousand hands, with weapons armed, was Mara seated on the trumpeting, ferocious elephant Girimekhala. Him, together with his army, did the Buddha subdue by means of generosity and other virtues. By the grace of which, may joyous victory be yours!

Mārāti reka mabhiyujjhita sabba rattiṃ
Ghoraṃ panālavaka makkha mathaddha yakkhaṃ
Khantī sudanta vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

More violent than Mara was the indocile, obstinate demon Alavaka, who battled with the Buddha throughout the whole night. Him, did the Buddha subdue by means of His patience and self-control. By the grace of which, may Joyous victory be yours!

Nālāgiriṃ gaja varaṃ atimatta bhūtaṃ
Dāvaggi cakka masanīva sudāruṇantaṃ
Mettaṃbu seka vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

Nalagiri, the king-elephant, highly intoxicated, was raging like a forest-fire and was terrible as a thunder-bolt. Sprinkling the waters of loving-kindness, this ferocious beast, did the Buddha subdue. By the grace of which, may joyous victory be yours!

Ukkhitta khagga mati hattha sudāruṇantaṃ
Dhāvantiyojana pathaṅgulimāla vantaṃ
Iddhībhi saṇkhata mano jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

With uplifted sword, for a distance of three leagues, did wicked Angulimala run. Him, did the Buddha subdue by His psychic powers. By the grace of which, may joyous victory be yours!

Katvāna kaṭṭha mudaraṃ iva gabbhi nīyā
Ciñcāya duṭṭha vacanaṃ janakāya majjhe
Santena soma vidhinā jitavā Munindo

Taṃ tejasā bhavatu te jaya maṅgalāni

Her belly bound with faggots, to simulate the bigness of pregnancy, Cinca,
with harsh words made foul accusation in the midst of an assemblage.
Her, did the Buddha subdue by His serene and graceful bearing.
By the grace of which, may joyous victory be yours!

Saccaṃ vihāya mati saccaka vāda ketuṃ
Vādā bhiropita manaṃ ati andha bhūtaṃ
Paññā padīpa jalito jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

Haughty Saccaka, who ignored truth, was like a banner of controversy,
and his wisdom was blinded by his own disputations.
Lighting the lamp of wisdom, Him did the Blessed One of Sages subdue.
By the grace of which, may joyous victory be yours!

Nando pananda bhujagaṃ vibudhaṃ mahiddhiṃ
Puttena thera bhujagena damāpayanto
Iddhūpadesa vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

The wise and powerful serpent, Nando-pananda, the Noble Sage subdued
by psychic powers through His disciple son – Moggallana Thera.
By the grace of which, may joyous victory be yours!

Duggāha diṭṭhi bhujagena sudaṭṭha hatthaṃ
Brahmaṃ visuddhi juti middhi Bakā bhidānaṃ
Ñānā gadena vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

The pure, radiant, majestic brahma, named Baka
whose hand was grievously bitten by the snake of tenacious heresies,
did the Blessed One of Sages cure with His Medicine of wisdom.
By the grace of which, may joyous victory be yours!

Etāpi Buddha jaya maṅgala aṭṭha gāthā
Yo vācako dina dine sarate matandi
Hitvāna neka vividhāni c'upaddavāni
Mokkhaṃ sukhaṃ adhi gameyya naro sapañño

The wise one, who daily recites and earnestly remembers
these eight verses of joyous victory of the Buddha,
will get rid of various misfortunes and gain the bliss of Nibbana.

MAHĀ JAYAMAṄGALA GĀTHĀ

Stanzas of Great Joyous Victory

Mahākāruṇiko nātho – hitāya sabba pāṇīnaṃ
Pūretvā pāramī sabbā – patto sambodhi muttamaṃ
Etena sacca vajjena – hotu te jayamaṅgalaṃ

The Great Merciful Blessed One, for the good of all living beings,
practised all Perfections and attained supreme Enlightenment.
By these words of truth, may joyous victory be yours!

Jayanto bodhiyā •mūle – Sakyānaṃ nandi vaḍḍhano
Evaṃ tuyhaṃ jayo hotu – jayassu jayamaṅgalaṃ

That joy-Enhancer of the Sakyas was victorious
at the foot of the Bodhi-tree. Likewise, may there be victory for you,
and may you ever be blessed.

Sakkatvā Buddharatanaṃ – osadhaṃ uttamaṃ varaṃ
Hitaṃ deva manussānaṃ – Buddhatejena sotthinā
Nassantu paddavā sabbe – dukkhā vūpasamentu te

Having respected the Jewel of the Buddha,
the best and noblest medicine, the benefactor of devas and people,
through the blessing of the power of the Buddha,
may all your misfortunes be nullified and your sufferings dispelled.

Sakkatvā Dhammaratanaṃ – osadhaṃ uttamaṃ varaṃ
Pariḷāhūpa samaṇaṃ – Dhammatejena sotthinā
Nassantu paddavā sabbe – bhayā vūpasamentu te

Having respected the Jewel of the Dhamma,
the best and noblest medicine, the alleviator of the distress,
through the blessing of the power of the Dhamma,
may all your misfortunes be nullified and your fears dispelled.

Sakkatvā Saṅgharatanaṃ – osadhaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ – Saṅghatejena sotthinā
Nassantu paddavā sabbe – rogā vūpasamentu te

Having respected the Jewel of the monks,
the best and noblest medicine, worthy of gifts and worthy of hospitality,
through the blessing of the power of the monks,

may all your misfortunes be nullified and all your diseases be cured.

Yaṃkiñci ratanaṃ loke – vijjati vividhā puthu
Ratanaṃ Buddha samaṃ natthi – tasmā sotthi bhavantu te

Whatever diverse precious jewels there be in this universe there is no jewel equal to the Buddha. Therefore may there be a blessing to you.

Yaṃkiñci ratanaṃ loke – vijjati vividhā puthu
Ratanaṃ Dhamma samaṃ natthi – tasmā sotthi bhavantu te

Whatever diverse precious jewels there be in this universe there is no jewel equal to the Dhamma. Therefore may there be a blessing to you.

Yaṃkiñci ratanaṃ loke – vijjati vividhā puthu
Ratanaṃ Saṅgha samaṃ natthi – tasmā sotthi bhavantu te

Whatever diverse precious jewels there be in this universe there is no jewel equal to the Sangha. Therefore may there be a blessing to you.

Natthi me saraṇaṃ aññaṃ – Buddho me saraṇaṃ varaṃ
Etena sacca vajjena – hotu te jayamaṅgalaṃ

There is no other refuge for me. The Buddha is my matchless refuge. By these true words, may joyous victory be yours.

Natthi me saraṇaṃ aññaṃ – Dhammo me saraṇaṃ varaṃ
Etena sacca vajjena – hotu te jayamaṅgalaṃ

There is no other refuge for me. The Dhamma is my matchless refuge. By these true words, may joyous victory be yours.

Natthi me saraṇaṃ aññaṃ – Sangho me saraṇaṃ varaṃ
Etena sacca vajjena – hotu te jayamaṅgalaṃ

There is no other refuge for me. The Sangha is my matchless refuge. By these true words, may joyous victory be yours.

Sabbītiyo vivajjantu – Sabbarogo vinassatu
Mā te bhavatvantarāyo – Sukhī dīghāyuko bhava

May all misfortunes be avoided, may all sickness be healed, may there be no dangers to you, may you live long and happily.

Sabbītiyo vivajjantu – Sabbarogo vinassatu
Mā te bhavatvantarāyo – Sukhī dīghāyuko bhava

May all misfortunes be avoided, may all sickness be healed,
may there be no dangers to you, may you live long and happily.

Sabbītiyo vivajjantu – Sabbarogo vinassatu
Mā te bhavatvantarāyo – Sukhī dīghāyuko bhava

May all misfortunes be avoided, may all sickness be healed,
may there be no dangers to you, may you live long and happily.

Bhavatu sabba maṅgalaṃ – Rakkhantu sabba devatā
Sabba Buddhānu bhāvena – Sadā sotthi bhavantu te

May all blessings be with you! May all devas protect you.
By the power of all the Buddhas, may you be well and happy.

Bhavatu sabba maṅgalaṃ – Rakkhantu sabba devatā
Sabba Dhammānu bhāvena – Sadā sotthi bhavantu te

May all blessings be with you! May all devas protect you.
By the power of all the Dhamma, may you be well and happy.

Bhavatu sabba maṅgalaṃ – Rakkhantu sabba devatā
Sabba Saṅghānu bhāvena – Sadā sotthi bhavantu te

May all blessings be with you! May all devas protect you.
By the power of all the Saṅgha, may you be well and happy.

Nakkhatta yakkha bhūtānaṃ – Pāpaggaha nivāraṇā
Parittassānu bhāvena – Hantu tesaṃ upaddave

By the power of this protection, may you be free from all dangers arising
from malign influences of the planets, demons, and powerful spirits.
May your misfortunes vanish.

Nakkhatta yakkha bhūtānaṃ – Pāpaggaha nivāraṇā
Parittassānu bhāvena – Hantu tesaṃ upaddave

By the power of this protection, may you be free from all dangers arising
from malign influences of the planets, demons, and powerful spirits.
May your misfortunes vanish.

Nakkhatta yakkha bhūtānaṃ – Pāpaggaha nivāraṇā
Parittassānu bhāvena – Hantu tesaṃ upaddave

By the power of this protection, may you be free from all dangers arising from malign influences of the planets, demons, and powerful spirits. May your misfortunes vanish.

Sabbe Buddhā balappattā – Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena – Rakkhaṃ bandhāmi sabbaso

By the power of all the Buddhas, Pacceka-Buddhas and the virtues of the Arahats, I wrap myself in protection always.

Sabbe Buddhā balappattā – Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena – Rakkhaṃ bandhāmi sabbaso

By the power of all the Buddhas, Pacceka-Buddhas and the virtues of the Arahats, I wrap myself in protection always.

Sabbe Buddhā balappattā – Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena – Rakkhaṃ bandhāmi sabbaso

By the power of all the Buddhas, Pacceka-Buddhas and the virtues of the Arahats, I wrap myself in protection always.

A Sharing of Loving-Kindness

Dukkhappattā ca niddukkhā – Bhayappattā ca nibbhayā
Sokappattā ca nissokā – Hontu sabbepi pāṇino

May the suffering not suffer; the fearful not fear; the grieving not grief; may all beings be well and happy.

Dukkhappattā ca niddukkhā – Bhayappattā ca nibbhayā
Sokappattā ca nissokā – Hontu sabbepi pāṇino

May the suffering not suffer; the fearful not fear; the grieving not grief; may all beings be well and happy.

Dukkhappattā ca niddukkhā – Bhayappattā ca nibbhayā
Sokappattā ca nissokā – Hontu sabbepi pāṇino

May the suffering not suffer; the fearful not fear; the grieving not grief; may all beings be well and happy.

PUÑÑĀNUMODANĀ

Transference of Merits to all Celestial Beings

Ākāsaṭṭhā ca bhummaṭṭhā – Devā nāgā mahiddhikā;
Puññantaṃ anumoditvā – Ciraṃ rakkhantu loka-sāsanaṃ

May all beings inhabiting space and earth, Devas and Nagas of mighty power, having shared this merit, long protect the Dispensation.

Ākāsaṭṭhā ca bhummaṭṭhā – Devā nāgā mahiddhikā;
Puññantaṃ anumoditvā – Ciraṃ rakkhantu desanaṃ.

May all beings inhabiting space and earth, Devas and Nagas of mighty power, having shared this merit, long protect the Teachings.

Ākāsaṭṭhā ca bhummaṭṭhā – Devā nāgā mahiddhikā;
Puññantaṃ anumoditvā – Ciraṃ rakkhantu maṃ paraṃ ti

May all beings inhabiting space and earth, Devas and Nagas of mighty power, having shared this merit, long protect me and others.

PATTIDĀNA – *Transference of Merit*

To All Devas

Ettāvatā ca amhehi – Sambhataṃ puñña sampadaṃ;
Sabbe devā anumodantu – Sabba sampatti siddhiyā.

May all Devas share this merit, which we have thus acquired. May it contribute greatly to their happiness and prosperity.

To All Spirits

Ettāvatā ca amhehi – Sambhataṃ puñña sampadaṃ;
Sabbe bhūtā anumodantu – Sabba sampatti siddhiyā.

May all spirits share this merit, which we have thus acquired. May it contribute greatly to their happiness and prosperity.

To All Beings

Ettāvatā ca amhehi – Sambhataṃ puñña sampadaṃ;
Sabbe sattā anumodantu – Sabba sampatti siddhiyā.

May all beings share this merit, which we have thus acquired.
May it contribute greatly to their happiness and prosperity.

To the Departed Ones

Idaṃ me ñātinaṃ hotu – Sukhitā hontu ñātayo
Idaṃ me ñātinaṃ hotu – Sukhitā hontu ñātayo
Idaṃ me ñātinaṃ hotu – Sukhitā hontu ñātayo

Let this (merit) accrue to my departed relatives and may they be happy!
Let this (merit) accrue to my departed relatives and may they be happy!
Let this (merit) accrue to my departed relatives and may they be happy!

Through the Power of the Triple Gem, may all devas share this merit equally and protect you.

May I *be well, happy, healthy, peaceful and prosperous.*

May my parents *be well, happy, healthy, peaceful and prosperous.*

May my teachers *be well, happy, healthy, peaceful and prosperous.*

May my family *be well, happy, healthy, peaceful and prosperous.*

May my brothers and sisters *be well, happy, healthy, peaceful and prosperous.*

May my friends and relatives *be well, happy, healthy, peaceful and prosperous.*

May those unfriendly to me *be well, happy, healthy, peaceful and prosperous.*

May all livings beings *also be well, happy, healthy, peaceful and prosperous.*

Verses of Fearlessness Protection II

Sabbāvamaṅgala mupaddava dunnimittaṃ,
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ,
Buddhānubhāva pavareṇa payātu nāsaṃ

All ill-luck, misfortune, ill-omens, diseases, evil planetary influence, blame, dangers, fears, bad undesirable dreams, may they all come to nothing by the power of the Noble Buddha.

Sabbāvamaṅgala mupaddava dunnimittaṃ,
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ,
Dhammānubhāva pavareṇa payātu nāsaṃ

All ill-luck, misfortune, ill-omens, diseases, evil planetary influence, blame, dangers, fears, bad undesirable dreams, may they all come to nothing by the power of the Noble Dhamma.

Sabbāvamaṅgala mupaddava dunnimittaṃ,
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ,
Saṅghānubhāva pavareṇa payātu nāsaṃ

All ill-luck, misfortune, ill-omens, diseases, evil planetary influence, blame, dangers, fears, bad undesirable dreams, may they all come to nothing by the power of the Noble Sangha.

May the Blessings of the Triple Gem be with you and your family, always!

Sādhu! Sādhu! Sādhu!
Well spoken! Well spoken! Well spoken!

Chapter II

Special Recitals

DEVĀRĀDHANĀ

Invitation to Deities

Samantā cakkavālesu – Atrāgacchantu devatā;
Saddhammaṃ munirājassa – Suṇantu saggamokkhadaṃ.

May the deities from various universes assemble here and
listen to the Noble Teaching of the Supreme Sage,
which gives heavenly bliss and liberation from suffering.

Parittassavaṇakālo ayaṃ bhadantā
Parittassavaṇakālo ayaṃ bhadantā
Parittassavaṇakālo ayaṃ bhadantā

O, Fortunate Ones, this is the time to listen to the protections.
O, Fortunate Ones, this is the time to listen to the protections.
O, Fortunate Ones, this is the time to listen to the protections.

BUDDHA VANDANĀ

Homage to the Buddha

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.

Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.

Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.

TI – SARAṆA (Saraṇāgamanaṃ) – *Taking the Three Refuges*

Buddhaṃ Saraṇaṃ Gacchāmi
Dhammaṃ Saraṇaṃ Gacchāmi
Saṅghaṃ Saraṇaṃ Gacchāmi

I go to the Buddha as my refuge.
I go to the Dhamma as my refuge.
I go to the Sangha as my refuge.

Dutiyam'pi Buddhaṃ Saraṇaṃ Gacchāmi
Dutiyam'pi Dhammaṃ Saraṇaṃ Gacchāmi
Dutiyam'pi Saṅghaṃ Saraṇaṃ Gacchāmi

For the second time, I go to the Buddha as my refuge.
For the second time, I go to the Dhamma as my refuge.
For the second time, I go to the Sangha as my refuge.

Tatiyam'pi Buddhaṃ Saraṇaṃ Gacchāmi
Tatiyam'pi Dhammaṃ Saraṇaṃ Gacchāmi
Tatiyam'pi Saṅghaṃ Saraṇaṃ Gacchāmi

For the third time, I go to the Buddha as my refuge.
For the third time, I go to the Dhamma as my refuge.
For the third time, I go to the Sangha as my refuge.

PAÑCA SĪLA – *Five Precepts*
Khuddaka – Nikāya

1. **Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.**
2. **Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.**
3. **Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.**
4. **Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.**
5. **Surā merayamajja pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.**

1. I take the precept to abstain from destroying living beings.
2. I take the precept to abstain from taking things not given.
3. I take the precept to abstain from sexual misconduct.
4. I take the precept to abstain from false speech.
5. I take the precept to abstain from anything that causes intoxication or heedlessness.

TIRATANA VANDANĀ

(Saṃyutta Nikāya 55.7)

Salutation to the Buddha

Iti'pi so Bhagavā, Arahaṃ, Sammā Sambuddho
Vijjācaraṇa sampanno, sugato, lokavidū anuttaro,
Purisa dammasārathī satthā devamanussānaṃ, Buddho Bhagavā'ti.

Such indeed is the Blessed One, Exalted, Perfectly Enlightened One, endowed with knowledge and virtue. Well-gone (Gone beyond), Knower of the worlds. A Guide incomparable for the training of individuals. Teacher of gods and men, Enlightened, and Holy.

Salutation to the Dhamma

Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattaṃ veditabbo viññūhi`ti.

Well-expounded is the Dhamma by the Blessed One, to be self-realised, with immediate fruit; inviting all to 'come and see', worthy to be achieved; to be attained by the wise, each for himself.

Salutation to the Saṅgha

Supaṭipanno Bhagavato sāvakasaṅgho
Ujupaṭipanno Bhagavato sāvakasaṅgho
Ñāyapaṭipanno Bhagavato sāvakasaṅgho
Sāmīcipaṭipanno Bhagavato sāvakasaṅgho
Yadidaṃ cattāri purisa yugāni aṭṭha purisa-puggalā esa Bhagavato sāvaka-saṅgho, Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo Anuttaraṃ puññakkhettaṃ lokassā ti.

Of good conduct is the Order of the Blessed One's disciples.
Of upright conduct is the Order of the Blessed One's disciples.
Of wise conduct is the Order of the Blessed One's disciples.
Of dutiful conduct is the Order of the Blessed One's disciples.
This is the Order of the Blessed One's disciples, namely,
these four pairs of men, the eight individuals, is worthy of offerings,
is worthy of hospitality, is worthy of gifts, is worthy of salutation,
is an incomparable field of merits to the world.

AṬṬHAVĪSATI BUDDHA VANDANĀ

Salutation to the Twenty-Eight Buddhas

Vande Taṇhaṃkaraṃ Buddhaṃ – Vande Medhaṃkaraṃ Muniṃ
Saraṇaṃkaraṃ Muniṃ vande – Dīpaṃkaraṃ Jinaṃ name

*I respect **Taṇhaṃkara**, the Wise. I respect **Medhaṃkara**, the Sage.*
__Saraṇaṃkara__ the Sage, I respect. __Dīpaṃkara__ the Conqueror, I respect.

Vande Koṇḍañña Satthāraṃ – Vande Maṅgala Nāyakaṃ
Vande Sumana Sambuddhaṃ – Vande Revata Nāyakaṃ

*I respect **Koṇḍañña**, the Teacher. I respect **Maṅgala**, the Leader.*
I respect __Sumana__ the Fully Enlightened. I respect __Revata__, the Leader.

Vande Sobhita Sambuddhaṃ – Anomadassī Muniṃ name
Vande Paduma Sambuddhaṃ – Vande Nārada Nāyakaṃ

*I respect **Sobhita** the Fully Enlightened. **Anomadassī** the Sage, I respect.*
I respect __Paduma__ the Fully Enlightened. I respect __Nārada__, the Leader.

Padumuttaraṃ Muniṃ vande – Vande Sumedha Nāyakaṃ
Vande Sujāta Sambuddhaṃ – Piyadassī Muniṃ name

***Padumuttara** the Sage, I respect. I respect **Sumedha**, the Leader.*
I respect __Sujāta__, the Fully Enlightened. __Piyadassī__ the Sage, I respect.

Atthadassī Muniṃ vande – Dhammadassī Jinaṃ name
Vande Siddhattha Satthāraṃ – Vande Tissa Mahāmuniṃ

***Atthadassī** the Sage, I respect. **Dhammadassī** the Conqueror I respect*
I respect __Siddhattha__, the Teacher. I respect __Tissa__, the Great Sage.

Vande Phussa Mahāvīraṃ – Vande Vipassī Nāyakaṃ
Sikhī Mahāmuniṃ vande – Vande Vessabhu Nāyakaṃ

*I respect **Phussa**, the Great Hero. I respect **Vipassī**, the Leader.*
__Sikhī__ the Great Sage, I respect. I respect __Vessabhu__, the Leader.

Kakusandhaṃ Muniṃ vande – Vande Konāgama Nāyakaṃ
Kassapaṃ Sugataṃ vande – Vande Gotama Nāyakaṃ

***Kakusandha** the Sage, I respect. I respect **Konāgama**, the Leader.*

Kassapa the Welcome One. I respect. I respect ***Gotama****, the Leader.*

Aṭṭhavīsati me Buddhā – Nibbāna, mata dāyakā
Namāmi sirasā niccaṃ – Te maṃ rakkhantu sabbadā.

These Twenty-Eight Buddhas, the Givers of Deathless Nibbāna, ever I salute with my head. May they ever protect you!

Etena sacca vajjena dukkhā vūpa samentu te
Etena sacca vajjena bhayā vūpa samentu te
Etena sacca vajjena rogā vūpa samentu te.

By the firm determination of this truth, may you be free from suffering, from fear, and from illness!

Summary of the Four Protective Meditation

Namāmi Buddhaṃ guṇasāgarantaṃ – Sattā sadā hontu sukhī averā.
Kāyo jiguccho sakalo dugandho – Gacchanti sabbe maraṇaṃ ahañ ca.

I salute the Buddha, an ocean of virtue, may all beings be happy and free from enmity. The body is repulsive and full of foul smell. All beings, including myself, will one day die.

Namāmi Dhammaṃ Sugatena desitaṃ – Sattā sadā hontu sukhī averā.
Kāyo jiguccho sakalo dugandho – Gacchanti sabbe maraṇaṃ ahañ ca.

I salute the Dhamma recited by the Buddha, may all beings be happy and free from enmity. The body is repulsive and full of foul smell. All beings, including myself, will one day die.

Namāmi Saṅghaṃ munirājasāwakaṃ – Sattā sadā hontu sukhī averā.
Kāyo jiguccho sakalo dugandho – Gacchanti sabbe maraṇaṃ ahañ ca.

I salute the Sangha, the Buddha's disciples, May all beings be happy and free from enmity. The body is repulsive and full of foul smell. All beings, including myself, will one day die.

CETIYA VANDANĀ

Salutation to the Three Main Objects of Veneration

Vandāmi cetiyaṃ sabbaṃ – Sabba ṭhānesu patiṭṭhitaṃ
Sārīrika dhātu Mahā Bodhiṃ – Buddha rūpaṃ sakalaṃ sadā

Vandāmi cetiyaṃ sabbaṃ – Sabba ṭhānesu patiṭṭhitaṃ
Sārīrika dhātu Mahā Bodhiṃ – Buddha rūpaṃ sakalaṃ sadā

Vandāmi cetiyaṃ sabbaṃ – Sabba ṭhānesu patiṭṭhitaṃ
Sārīrika dhātu Mahā Bodhiṃ – Buddha rūpaṃ sakalaṃ sadā

I salute every shrine (chetiya – cetiyaṃ) that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha.

I salute every shrine (chetiya – cetiyaṃ) that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha.

I salute every shrine (chetiya – cetiyaṃ) that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha.

BODHI VANDANĀ

Salutation to the Bodhi Tree

Yassa mūle nisinnova – Sabbāri vijayaṁ akā
Patto sabbaññutaṁ satthā – Vande taṁ Bodhi pādapaṃ

Ime ete Mahā Bodhi – Loka nāthena pūjitā
Ahampi te namassāmi – Bodhi Rājā namatthu te.

Seated at whose base the Teacher overcame all foes,
attaining Omniscience, that every Bodhi-Tree do I venerate.

This great tree of Enlightenment,
the Blessed One of the world reverenced, I too shall salute you.
May there be homage to you, O great Bodhi.

KHAMĀ

Forgiveness

Kāyena vācā cittena – Pamādena mayā kataṃ
Accayaṃ khama me Bhante – Bhūri paññā Tathāgata.

If by deeds, speech or thought heedlessly, I have done anything wrong, forgive me, O Master! O Teacher, Greatly Wise!

Kāyena vācā cittena – Pamādena mayā kataṃ
Accayaṃ khama me Bhante – Bhūri paññā Tathāgata.

If by deeds, speech or thought heedlessly, I have done anything wrong, forgive me, O Master! O Teacher, Greatly Wise!

Kāyena vācā cittena – Pamādena mayā kataṃ
Accayaṃ khama me Bhante – Bhūri paññā Tathāgata.

If by deeds, speech or thought heedlessly, I have done anything wrong, forgive me, O Master! O Teacher, Greatly Wise!

UDĀNA *(Dhp.v. 153 – 154)*

Paean of Joy (The Buddha's First Word)

"Aneka jāti saṁsāraṃ – sandhāvissaṁ anibbisaṃ
Gahakārakaṃ gavesanto – dukkhā jāti punappunaṃ *(Dhp.v. 153)*

Gahakāraka diṭṭho'si – puna gehaṃ na kāhasi
Sabbā te phāsukā bhaggā – gahakūṭaṁ visaṅkhitaṃ
Visaṅkhāragataṃ cittaṃ taṇhānaṃ khayam'ajjhagā'ti" *(Dhp.v. 154)*

"Through many a birth I wandered in saṁsāra, seeking, but not finding, the builder of the house. Sorrowful is it to be born again and again.

O house builder! Thou art seen. Thou shalt build no house again. All thy rafters are broken. Thy ridge-pole is shattered. The mind that is free of conditioning has reached the cravingless state (Nibbana)."

DHAMMACAKKAPPAVATTANA SUTTAṂ

Setting in Motion the Wheel of Truth
(Saṁyutta Nikāya LV 1.11)

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa.
Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa.
Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa.

Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.
Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.
Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā
Bārāṇasiyaṃ viharati Isipatane Migadāye.
Tatra kho, Bhagavā, pañcavaggiye bhikkhū āmantesi:

Thus have I heard: On one occasion, the Blessed One was living
in the Deer Park at Isipatana (the Resort of Deers) near Baranasi.
Then He addressed the group of five monks:

Dve me bhikkhave antā pabbajitena na sevitabbā.
Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno, gammo,
pothujjaniko, anariyo, anatthasaṃhito
Yo cāyaṃ attakilamathānuyogo, dukkho, anariyo, anatthasaṃhito.

'O monks, these two extremes ought not to be practised by one
who has gone forth from the household life. (What are the two?)
There is addiction to indulgence of sense-pleasure, which is low, coarse,
the way of the ordinary people, unworthy, and unprofitable; and
there is addiction to self-mortification,
which is painful, unworthy and unprofitable.'

Ete te, bhikkhave, ubho ante anupagamma Majjhimā Paṭipadā
Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya,
abhiññāya, Sambodhāya Nibbāṇāya saṃvattati.

Avoiding both these extremes, monks, the the Perfect One (Tathagata)
has realized the Middle Path; it gives Vision, gives Knowledge,
and leads to Calm, to Insight, to Enlightenment and to Nibbana.

Katamā ca sā bhikkhave
Majjhimā Paṭipadā Tathāgatena abhisambuddhā cakkhukaranī, ñāṇakaraṇī, upasamāya, abhiññāya, Sambodhāya, Nibbāṇāya saṃvattati?

O monks, and what is that Middle Path realized by the Perfect One which gives Vision, gives Knowledge, and leads to Calm, to Insight and to Enlightenment and to Nibbana?

Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ:
Sammā Diṭṭhi, Sammā Saṅkappo, Sammā Vācā, Sammā Kammanto, Sammā Ājīvo, Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.

It is the Noble Eightfold Path, and nothing else, namely: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Ayaṃ kho sā bhikkhave, Majjhimā Paṭipadā Tathāgatena abhisambuddhā cakkhukaranī, ñāṇakaraṇī, upasamāya, abhiññāya, Sambodhāya, Nibbāṇāya saṃvattati.

O Monks, this is the Middle Path realized by the Perfect One which gives Vision, gives Knowledge, and leads to Calm, to Insight and to Enlightenment and to Nibbana.

Idaṃ kho pana bhikkhave Dukkhaṃ ariyasaccaṃ
jāti'pi dukkhā jarā'pi dukkhā, vyādhi'pi dukkho maraṇaṃ'pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ'pi'cchaṃ na labhati tam'pi dukkhaṃ –
saṅkhittena pañcūpādānakkhandhā dukkhā.

"The Noble Truth of Suffering", O monks, is this: Birth is suffering, ageing is suffering, sickness is suffering, death is suffering, association with the unpleasant is suffering, dissociation from the pleasant is suffering, not to receive what one desires is suffering – in brief the five aggregates of grasping are suffering.

Idaṃ kho pana bhikkhave Dukkhasamudayaṃ ariyasaccaṃ
Yāyaṃ taṇhā ponobhavikā nandirāgasahagatā tatratatrābhinandinī seyyathīdaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.

"The Noble Truth of the Origin (Cause) of Suffering", O monks, is this:

It is this craving which produces re-becoming –
rebirth accompanied by passionate greed, and finding
fresh delight now here, and now there, namely, craving for sense pleasures,
craving for existence and craving for non-existence.

Idaṃ kho pana bhikkhave Dukkhanirodhaṃ ariyasaccaṃ
Yo tassāy'eva taṇhāya, asesavirāganirodho, cāgo,
paṭinissaggo, mutti anālayo.

"The Noble Truth of the Cessation of Suffering", O monks, is this:
It is the complete cessation of that very craving, giving it up,
relinquishing it, liberating oneself from it, and detaching oneself from it.

Idaṃ kho pana bhikkhave Dukkhanirodhagāminīpaṭipadā
ariyasaccaṃ Ayam'eva ariyo aṭṭhaṅgiko maggo seyyatthīdaṃ:
Sammā Diṭṭhi, Sammā Saṅkappo, Sammā Vācā, Sammā Kammanto,
Sammā Ājīvo, Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.

"The Noble Truth of the Path leading to the Cessation of Suffering",
O monks, is this: It is the Noble Eightfold Path, and nothing else, namely:
Right Understanding, Right Thought, Right Speech, Right Action, Right
Livelihood, Right Effort, Right Mindfulness & Right Concentration.

Idaṃ Dukkhaṃ ariyasaccan'ti me bhikkhave,
pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi,
paññā udapādi, vijjā udapādi, āloko udapādi.

"This is the Noble Truth of Suffering." Thus, O monks, with respect to
things unheard before, there arose in me the Vision, the Knowledge,
the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhaṃ ariyasaccaṃ pariññeyyan'ti me
bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This Suffering, as a Noble Truth, ***should be fully understood.***"
Thus, O monks, with respect to things unheard before, there arose in me
the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhaṃ ariyasaccaṃ pariññātan'ti me
bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This Suffering, as a Noble Truth, ***has been fully understood.***" *Thus,*

O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Idaṃ Dukkhasamudayaṃ ariyasaccan'ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This is the Noble Truth of the Cause of Suffering."
Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhasamudayaṃ ariyasaccaṃ pahātabban'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This Noble Truth of the Origin of Suffering ***should be eradicated.****"*
Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhasamudayaṃ ariyasaccaṃ pahīnan'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This Noble Truth of the Origin of Suffering ***has been eradicated.****"*
Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Idaṃ Dukkhanirodhaṃ ariyasaccan'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This is the Noble Truth of the Cessation of Suffering."
Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhanirodhaṃ ariyasaccaṃ sacchikātabban'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This Noble Truth of the Cessation of Suffering ***should be realized.****"*
Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhanirodhaṃ ariyasaccaṃ sacchikatan'ti me

bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This Noble Truth of the Cessation of Suffering ***has been realized.****" Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.*

Idaṃ Dukkhanirodhagāminīpaṭipadā ariyasaccan'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This is the Noble Truth of the Path leading to the Cessation of Suffering." Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ Dukkhanirodhagāminīpaṭipadā ariyasaccaṃ bhāvetabban'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This Noble Truth of the Path leading to the Cessation of Suffering ***should be developed.****" Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.*

Taṃ kho panidaṃ Dukkhanirodhagāminīpaṭipadā ariyasaccaṃ bhāvitan'ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This Noble Truth of the Path leading to the Cessation of Suffering ***has been developed.****" Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.*

Yāva kīvañca me bhikkhave imesu catusu ariyasaccesu, evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñānadassanaṃ na suvisuddhaṃ ahosi, n'eva tāvāhaṃ bhikkhave sadevake loke samārake, sabrahmake sassamaṇabrāhmaṇiyā pajāya, sadevamanussāya anuttaraṃ Sammāsambodhiṃ abhisambuddho paccaññāsiṃ.

O monks, as long as my vision of true knowledge was not fully clear in these three aspects – in these twelve ways, regarding

the Four Noble Truths, I did not claim to have realized the Perfect Enlightenment that is supreme in the world inclusive of gods, maras and brahmas and amongst the hosts of ascetics and priests, gods and men.

Yato ca kho me bhikkhave imesu catusu ariyasaccesu, evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñānadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave sadevake loke samārake, sabrahmake sassamaṇabrāhmaṇiyā pajāya, sadevamanussāya anuttaraṃ Sammāsambodhiṃ abhisambuddho paccaññāsiṃ.

But, O monks, when my vision of true knowledge was fully clear in these three aspects – in these twelve ways, regarding the Four Noble Truths, then I claimed to have realized the Perfect Enlightenment that is supreme in the world inclusive of gods, maras and brahmas and amongst the hosts of ascetics and priests, gods and men.

Ñāṇañca pana me dassanaṃ udapādi
Akuppā me cetovimutti ayamantimā jāti natthi'dāni punabbhavo'ti.

And there arose in me the Knowledge and Insight:
"Unshakable is the deliverance of my mind. This is my last birth, and now there is no more re-becoming – rebirth."

Idamavoca Bhagavā attamanā pañcavaggiyā bhikkhū
Bhagavato bhāsitaṃ abhinandun'ti.

Thus the Blessed One said, and the five delighted monks were glad and they rejoiced at the Words of the Blessed One.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍaññassa virajaṃ, vītamalaṃ, dhammacakkhuṃ udapādi Yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman'ti.

When this Discourse was thus expounded there arose in the Ven. Kondanna the passion-free (dustless), stainless vision of Truth (dhamma-cakkhu: in other words, Ven. Kondanna attained sotāpatti, the first stage of sanctity, and realized):
"whatever has the nature of arising, has the nature of ceasing."

Pavattite ca pana Bhagavatā Dhammacakke, Bhummā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ

samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Now, when the Blessed One set in motion the Wheel of Truth, the Bhummattha devas (earth deities) proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Bhummānaṃ devānaṃ saddaṃ sutvā Cātummahārājikā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Bhummāttha devās, all the Cātummahārājikā devas proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatiṃsā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Cātummahārājikā devas, the Tāvatiṃsā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā Yāmā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Tāvatiṃsā devas, the Yāmā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Yāmā Devās, the Tusitā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Tusitānaṃ devānaṃ saddaṃ sutvā Nimmāṇaratī devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Tusitā devās, the Nimmāṇaratī devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā Paranimmita Vasavattino devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Nimmāṇaratī devās, the Paranimmita Vasavattino devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Paranimmita Vasavattīnaṃ devānaṃ saddaṃ sutvā Brahma Pārisajjā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Paranimmita Vasavattino devās, the Brahma Pārisajjā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Brahma Pārisajjānaṃ devānaṃ saddaṃ sutvā Brahma Purohitā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Brahma Pārisajjā devās, the Brahma Purohitā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Brahma Purohitānaṃ devānaṃ saddaṃ sutvā Mahābrahmā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Brahma Purohitā devās, the Mahābrahmā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Mahābrahmānaṃ devānaṃ saddaṃ sutvā Parittābhā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Mahābrahmā devās, the Parittābhā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Parittābhānaṃ devānaṃ saddaṃ sutvā Appamāṇābhā devā

saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Parittābhā devās, the Appamāṇābhā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Appamāṇābhānaṃ devānaṃ saddaṃ sutvā Ābhassarā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Appamāṇābhā devās, the Ābhassarā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Ābhassarānaṃ devānaṃ saddaṃ sutvā Parittasubhā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Ābhassarā devās, the Parittasubhā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Parittasubhānaṃ devānaṃ saddaṃ sutvā Appamānasubhā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Parittasubhā devās, the Appamānasubhā devās proclaimed: "The Matchless Wheel of Truth

that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Appamānasubhānaṃ devānaṃ saddaṃ sutvā Subhakiṇhakā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Appamānasubhā devās, the Subhakiṇhakā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Subhakiṇhakānaṃ devānaṃ saddaṃ sutvā Vehapphalā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Subhakiṇhakā devās, the Vehapphalā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Vehapphalānaṃ devānaṃ saddaṃ sutvā Avihā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Vehapphalā devās, the Avihā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Avihānaṃ devānaṃ saddaṃ sutvā Atappā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ

Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Avihā devās, the Atappā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Atappānaṃ devānaṃ saddaṃ sutvā Sudassā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Atappā devās, the Sudassā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Sudassānaṃ devānaṃ saddaṃ sutvā Sudassī devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Sudassā Devās, the Sudassī devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, mara, brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

Sudassīnaṃ devānaṃ saddaṃ sutvā Akaniṭṭhakā devā saddamanussāvesuṃ. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā, kena ci vā, lokasmin'ti.

Having heard the words of the Sudassī Devās, the Akaniṭṭhakā devās proclaimed: "The Matchless Wheel of Truth that cannot be expounded by any recluse, brahmana, deva, Mara, Brahma, or any one in the world, is set

in motion by the Blessed One in the Deer Park
at Isipatana near Baranasi."

Itiha, tena khaṇena, tena muhuttena, yāva brahmalokā saddo abbhuggañchi ayañ ca dasasahassī lokadhātu saṅkampi, sampakampi, sampavedhi. Appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvan'ti.

Thus at that very moment, at that instant, the cry (that the Wheel of Truth is set in motion) spread as far as Brahma realm, the system of ten thousand worlds, trembled and quaked and shook. A boundless sublime radiance surpassing the effulgence of devas appeared in the world.

Atha kho Bhagavā udānaṃ udānesi "Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño'ti" Itihi'daṃ āyasmato Koṇḍaññassa aññā Koṇḍañño tveva nāmaṃ ahosī'ti.

Then the Blessed One uttered this paeon of joy: "Verily Kondanna has realized; Verily Kondanna has realized (the Four Noble Truths)."
Thus it was that the Ven. Kondanna received the name,
'Anna Kondanna'– Kondanna who realizes.

Etena sacca vajjena dukkhā vūpa samentu te.
Etena sacca vajjena bhayā vūpa samentu te.
Etena sacca vajjena rogā vūpa samentu te.

By the firm determination of this truth, may you be free from suffering, from fear, and from illness!

ANATTALAKKHAṆA SUTTA

Discourse on the Non-Self Characteristic
(Samyutta Nikaya XXII 59)

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā
Bārāṇasiyaṃ viharati Isipatane Migadāye

Thus have I heard: On one occasion the Blessed One was living in the Deer Park at Isipatana near Baranasi (Benares).

Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi,
"Bhikkhavo" ti. "Bhadante" ti te bhikkhū Bhagavato paccassosuṃ.

Bhagavā etad'avoca:

There He addressed the group of five monks, saying: "O monks."
"Most Venerable Sir", those monks respectfully responded to the Buddha.
Then the Blessed One spoke thus:

"Rūpaṃ, bhikkhave, anattā"
Rūpaṃ ca hidaṃ, bhikkhave, attā abhavissa nayidaṃ
Rūpaṃ ābādhāya saṃvatteyya, labbhetha ca Rūpe,
'evaṃ me Rūpaṃ hotu, evaṃ me Rūpaṃ mā ahosī'ti.

Yasmā ca kho, bhikkhave, Rūpaṃ anattā tasmā
Rūpaṃ ābādhāya saṃvattati na ca labbhati Rūpe
'evaṃ me Rūpaṃ hotu, evaṃ me Rūpaṃ mā ahosī'ti.

"Body (Matter/Form), monks, is not self." If "body", monks, were self,
then 'body' would not tend to sickness, and one could say of 'body',
"Let the 'body' be thus for me, or let the 'body' not be thus for me."

But, monks, in as much as 'body' is not self, that is why 'body'
tends to sickness. And one cannot say of 'body',
"Let the 'body' be thus for me, or let the 'body' not be thus for me."

"Vedanā, bhikkhave, anattā"
Vedanā ca hidaṃ, bhikkhave, attā abhavissa nayidaṃ
Vedanā ābādhāya saṃvatteyya, labbhetha ca Vedanāya,
'evaṃ me Vedanā hotu, evaṃ me Vedanā mā ahosī'ti.

Yasmā ca kho, bhikkhave, Vedanā anattā tasmā
Vedanā ābādhāya saṃvattati na ca labbhati Vedanāya
'evaṃ me Vedanā hotu, evaṃ me Vedanā mā ahosī'ti.

"Feeling, monks, is not self." If "feeling", monks, were self, then 'feeling'
would not tend to sickness, and one could say of 'feeling',
"Let the 'feeling' be thus for me, or let the 'feeling' not be thus for me."

"But, monks, in as much as 'feeling' is not self, that is why 'feeling'
tends to sickness." And one cannot say of 'feeling',
"Let the 'feeling' be thus for me, or let the 'feeling' not be thus for me."

"Saññā, bhikkhave, anattā"
Saññā ca hidaṃ, bhikkhave, attā abhavissa nayidaṃ
Saññā ābādhāya saṃvatteyya, labbhetha ca Saññāya,
'evaṃ me Saññā hotu, evaṃ me Saññā mā ahosī'ti.

Yasmā ca kho, bhikkhave, Saññā anattā tasmā
Saññā ābādhāya saṃvattati na ca labbhati Saññāya
'evaṃ me Saññā hotu, evaṃ me Saññā mā ahosī'ti.

"Perception, monks, is not self." If "Perception", monks, were self, then 'perception' would not tend to sickness, and one could say of 'perception', "Let the 'perception' be thus for me, or let the 'perception' not be thus for me."

"But, monks, in as much as 'perception' is not self, that is why 'perception' tends to sickness."
And one cannot say of 'perception', "Let the 'perception' be thus for me, or let the 'perception' not be thus for me."

"Saṅkhārā, bhikkhave, anattā"
Saṅkhārā ca hidaṃ, bhikkhave, attā abhavissaṃsu nayidaṃ
Saṅkhārā ābādhāya saṃvatteyyuṃ, labbhetha ca Saṅkhāresu,
'evaṃ me Saṅkhārā hontu, evaṃ me Saṅkhārā mā ahesuṅ'ti.

Yasmā ca kho, bhikkhave, Saṅkhārā anattā tasmā
Saṅkhārā ābādhāya saṃvattanti, na ca labbhati Saṅkhāresu
'evaṃ me Saṅkhārā hontu, evaṃ me Saṅkhārā mā ahesuṅ' ti.

"'Mental formation', monks, is not self." If 'mental formation', monks, were self, then 'mental formation' would not tend to sickness, and one could say of 'mental formation', "Let the 'mental formation' be thus for me, or let the 'mental formation' not be thus for me."

"But, monks, in as much as 'mental formation' is not self, that is why 'mental formation' tends to sickness." And one cannot say of 'mental formation', "Let the 'mental formation' be thus for me, or let the 'mental formation' not be thus for me."

"Viññāṇaṃ, bhikkhave, anattā"
Viññāṇaṃ ca hidaṃ, bhikkhave, attā abhavissa nayidaṃ
Viññāṇaṃ ābādhāya saṃvatteyya, labbhetha ca Viññāṇe,
'evaṃ me Viññāṇaṃ hotu, evaṃ me Viññāṇaṃ mā ahosī' ti.

Yasmā ca kho, bhikkhave, Viññāṇaṃ anattā tasmā
Viññāṇaṃ ābādhāya saṁvattati na ca labbhati Viññāṇe
'evaṃ me Viññāṇaṃ hotu, evaṃ me Viññāṇaṃ mā ahosī' ti.

"'Consciousness', monks, is not self." If 'consciousness', monks, were self, then 'consciousness' would not tend to sickness, and one could say of 'consciousness', "Let the 'consciousness' be thus for me,

or let the 'consciousness' not be thus for me."

"But, monks, in as much as 'consciousness' is not self,
that is why 'consciousness' tends to sickness." And one cannot say
of 'consciousness', "Let the 'consciousness' be thus for me,
or let the 'consciousness' not be thus for me."

Taṃ kiṃ maññatha, bhikkhave "Rūpaṃ niccaṃ vā aniccaṃ vā" ti?
"Aniccaṃ, Bhante".

"Yaṃpanāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā" ti?
"Dukkhaṃ, Bhante".

"Yaṃpanāniccaṃ dukkhaṃ vipariṇāma dhammaṃ kallaṃ nu taṃ samanupassituṃ 'etaṃ mama, eso hamasmi, eso me attā'" ti?
"No hetaṃ, Bhante".

What do you think of this, monks, is 'body', monks,
permanent or impermanent? Impermanent, Bhante.

And, monks, what is impermanent, is that suffering or happiness?
Suffering, Bhante.

Thus, monks, what is impermanent, Suffering, corruptible by nature,
is it fitting to regard it thus, "This is mine, this am I, this is the self for me?
Not fitting, Bhante.

Taṃ kiṃ maññatha, bhikkhave "Vedanā niccā vā aniccā vā" ti?
"Aniccā, Bhante".

"Yaṃpanāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā" ti?
"Dukkhaṃ, Bhante".

"Yaṃpanāniccaṃ dukkhaṃ vipariṇāma dhammaṃ kallaṃ nu taṃ samanupassituṃ 'etaṃ mama, eso hamasmi, eso me attā'" ti?
"No hetaṃ, Bhante".

What do you think of this, monks, is 'feeling', monks,
permanent or impermanent? Impermanent, Bhante.

And, monks, what is impermanent, is that suffering or happiness?
Suffering, Bhante.

Thus, monks, what is impermanent, Suffering, corruptible by nature,is
it fitting to regard it thus, "This is mine, this am I, this is the self for me?"
Not fitting, Bhante.

Taṃ kiṃ maññatha, bhikkhave "Saññā niccā vā aniccā vā" ti?
"Aniccā, Bhante".

"Yaṃpanāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā" ti?
"Dukkhaṃ, Bhante".

"Yaṃpanāniccaṃ dukkhaṃ vipariṇāma dhammaṃ kallaṃ nu taṃ samanupassituṃ 'etaṃ mama, eso hamasmi, eso me attā'" ti?
"No hetaṃ, Bhante".

What do you think of this, monks, is 'perception', monks, permanent or impermanent? Impermanent, Bhante.

And, monks, what is impermanent, is that suffering or happiness? Suffering, Bhante.

Thus, monks, what is impermanent, Suffering, corruptible by nature, is it fitting to regard it thus, "This is mine, this am I, this is the self for me?" Not fitting, Bhante.

Taṃ kiṃ maññatha, bhikkhave "Saṅkhārā niccā vā aniccā vā" ti?
"Aniccā, Bhante".

"Yaṃpanāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā" ti?
"Dukkhaṃ, Bhante".

"Yaṃpanāniccaṃ dukkhaṃ vipariṇāma dhammaṃ kallaṃ nu taṃ samanupassituṃ 'etaṃ mama, eso hamasmi, eso me attā'" ti?
"No hetaṃ, Bhante".

What do you think of this, monks, is 'mental formation', monks, permanent or impermanent? Impermanent, Bhante.

And, monks, what is impermanent, is that suffering or happiness? Suffering, Bhante.

Thus, monks, what is impermanent, Suffering, corruptible by nature, is it fitting to regard it thus, "This is mine, this am I, this is the self for me? Not fitting, Bhante.

Taṃ kiṃ maññatha, bhikkhave "Viññānaṃ niccaṃ vā aniccaṃ vā" ti?
"Aniccaṃ, Bhante".

"Yaṃpanāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā" ti?
"Dukkhaṃ, Bhante".

"Yaṃpanāniccaṃ dukkhaṃ vipariṇāma dhammaṃ kallaṃ nu taṃ samanupassituṃ 'etaṃ mama, eso hamasmi, eso me attā'" ti?
"No hetaṃ, Bhante".

What do you think of this, monks, is 'consciousness', monks, permanent or impermanent? Impermanent, Bhante.

And, monks, what is impermanent, is that suffering or happiness? Suffering, Bhante.

Thus, monks, what is impermanent, Suffering, corruptible by nature, is it fitting to regard it thus, "This is mine, this am I, this is the self for me? Not fitting, Bhante.

"Tasmā tiha, bhikkhave, Yaṃ kiñci Rūpaṃ atītānāgata – paccuppannaṃ ajjhattaṃ vā, bahiddhā vā, olārikaṃ vā, sukhumaṃ vā, hinaṃ vā, paṇītaṃ vā, yaṃ dūre vā, santike vā.

Sabbaṃ Rūpaṃ 'netaṃ mama, neso hamasmi, na meso attā' ti. Evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ".

Therefore, monks, whatever 'body' there is, be it past, future or present, whether in oneself or external, whether coarse or subtle, whether inferior or superior, whether far or near.

Body of all kinds, should be regarded as they really are, with right wisdom thus, "This is not mine, this I am not, this is not the self for me."

"Yā kāci Vedanā atītānāgata – paccuppannā ajjhattā vā, bahiddhā vā, olārikā vā, sukhumā vā, hinā vā, paṇītā vā, yā dūre vā, santike vā.

Sabbā Vedanā 'netaṃ mama, neso hamasmi, na meso attā' ti. Evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ".

Whatever 'feeling' there is, be it past, future or present, whether in oneself or external, whether coarse or subtle, whether inferior or superior, whether far or near.

Feeling of all kinds, should be regarded as they really are, with right wisdom thus, "This is not mine, this I am not, this is not the self for me."

"Yā kāci Saññā atītānāgata – paccuppannā ajjhattā vā, bahiddhā vā, olārikā vā, sukhumā vā, hinā vā, paṇītā vā, yā dūre vā, santike vā.

Sabbā Saññā 'netaṃ mama, neso hamasmi, na meso attā' ti.

Evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ".

Whatever 'perception' there is, be it past, future or present, whether in oneself or external, whether coarse or subtle, whether inferior or superior, whether far or near.

Perception of all kinds, should be regarded as they really are, with right wisdom thus, "This is not mine, this I am not, this is not the self for me."

"Ye keci Saṅkhārā atītānāgata – paccuppannā ajjhattā vā, bahiddhā vā, olārikā vā, sukhumā vā, hinā vā, paṇītā vā, ye dūre vā, santike vā.

Sabbe Saṅkhārā 'netaṃ mama, neso hamasmi, na meso attā' ti. Evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ".

Whatever 'mental formation' there is, be it past, future or present, whether in oneself or external, whether coarse or subtle, whether inferior or superior, whether far or near.

Mental formation of all kinds, should be regarded as they really are, with right wisdom thus, "This is not mine, this I am not, this is not the self for me."

"Yaṃ kiñci Viññaṇaṃ atītānāgata – paccuppannaṃ ajjhattaṃ vā, bahiddhā vā, olārikaṃ vā, sukhumaṃ vā, hinaṃ vā, paṇītaṃ vā, yaṃ dūre vā, santike vā.

Sabbaṃ Viññaṇaṃ 'netaṁ mama, neso hamasmi, na meso attā' ti. Evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ".

Whatever 'consciousness' there is, be it past, future or present, whether in oneself or external, whether coarse or subtle, whether inferior or superior, whether far or near.

Consciousness of all kinds, should be regarded as they really are, with right wisdom thus, "This is not mine, this I am not, this is not the self for me."

"Evaṁ passaṁ, bhikkhave, sutvā ariyasāvako,
Rūpasmimpi nibbindati, Vedanāyapi nibbindati, Saññāyapi nibbindati, Saṅkhāresupi nibbindati, Viññanasmimpi nibbindati

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttami ti ñāṇaṃ hoti, khīnā jāti vusitaṃ brahmacariyaṃ,
kataṃ karaṇīyaṃ, nāparaṃ itthatthāyāti pajānāti" ti.

So seen, monks, the well-taught Noble Disciple, is disgusted with 'body', disgusted with 'feeling', disgusted with 'perception', disgusted with 'mental formation', disgusted with 'consciousness'; so being disgusted, he is dispassionate.

Through dispassion, he is free. When he is freed, he knows that it is freedom. Further he knows that, birth is ended. The Holy life has been lived what was to be done has been done. Nothing further needs to be done for this Noble Path.

'Idamavoca Bhagavā; Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinanduṃ' ti.

This is what the Bhagavā has said and the group of five monks was delighted and rejoiced at, what the Bhagavā had said.

Imasmiñca pana veyyākaranasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimucciṃsūti.

Moreover, when this explanation had been spoken the minds of the five monks were freed from the āsava without clinging.

Etena sacca vajjena – Sotthi te hotu sabbadā
Etena sacca vajjena – Sotthi te hotu sabbadā
Etena sacca vajjena – Sotthi te hotu sabbadā

By the firm determination of this truth, may you ever be well!
By the firm determination of this truth, may you ever be well!
By the firm determination of this truth, may you ever be well!

TI-LAKKHANA

Meditation on the Three Characteristics

Aniccā *(Tanscience) – Dhp. V. 277*

Sabbe saṅkhārā aniccā ti – Yadā paññāya passati
Atha nibbindatī dukkhe – Esa maggo visuddhiyā

When one sees with wisdom that all component things are transient, he overcomes misery. This is the path to purity.

Dukkhā *(Sorrowfulness) – Dhp. V. 278*

Sabbe saṅkhārā dukkhā ti – Yadā paññāya passati
Atha nibbindatī dukkhe – Esa maggo visuddhiyā

When one sees with wisdom that all component things are sorrowful, he overcomes misery. This is the path to purity.

Anattā *(Soullessness) – Dhp, v. 279*

Sabbe Dhammā anattā ti – Yadā paññāya passati
Atha nibbindatī dukkhe – Esa maggo visuddhiyā

When one sees with wisdom that all Dhammas are soulless, he overcomes misery. This is the path to purity.

PAṬICCA SAMUPPĀDA

Law of Dependent Origination
(Visuddhi Magga)

To Reflect On The Wheel Of Life

Avijjā paccayā Saṅkhārā – Saṅkhārā paccayā Viññāṇaṃ;

*Dependent on ignorance **(avijjā)** arise activities moral and immoral **(saṇkhārā)**. Dependent on activities **(saṇkhārā)** arises re-linking or rebirth consciousness **(viññāṇa)**.*

Viññāṇa paccayā Nāma-Rūpaṃ – Nāma-Rūpa paccayā Saḷāyatanaṃ;

*Dependent on consciousness **(viññāṇa)** arises mentality-materiality or mind and matter **(nāma-rūpa)**. Dependent on mind and matter **(nāma-rūpa)** arises the six spheres of sense **(saḷāyatana)**.*

Saḷāyatana paccayā Phasso – Phassa paccayā Vedanā;

*Dependent on the six spheres of sense **(saḷāyatana)** arises contact **(phassa)**. Dependent on contact **(phassa)** arises feeling or sensation **(vedanā)**.*

Vedanā paccayā Taṇhā – Taṇhā paccayā Upādānaṃ;

*Dependent on sensation **(vedanā)** arises craving **(taṇhā)**. Dependent on craving **(taṇhā)** arises craving or attachment **(upādāna)**.*

Upādāna paccayā Bhavo – Bhava paccayā Jāti;

*Dependent on attachment **(upādāna)** arises becoming / actions / kamma **(bhava)**. Dependent on actions **(bhava)** arises rebirth **(jāti)**.*

Jāti paccayā Jarā Maraṇaṃ Soka parideva dukkha domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakhandassa samudayo hoti.

*Dependent on rebirth **(jāti)** arises decay or ageing and death **(jarā-maraṇa)**, grief **(soka)**, lamentation **(parideva)**, pain **(dukkha)**, sorrow **(domanassaṃ)**, and despair **(upāyāsā)**.*

Cessation

Avijjā yatveva asesa Virāga nirodhā Saṅkhārā nirodho;
Saṅkhārā nirodhā Viññāṇa nirodho;

Thus does this entire aggregation of suffering, arises.
The complete separation from, and cessation of, ignorance,
lead to the cessation of activities. The cessation of activities
leads to the cessation of consciousness.

Viññāṇa nirodhā Nāma-Rūpa nirodho;
Nāma-Rūpa nirodhā Saḷāyatana nirodho;

The cessation of consciousness leads to the cessation of mind and matter.
The cessation of mind and matter leads to the cessation
of the six spheres of sense.

Saḷāyatana nirodhā Phassa nirodho;
Phassa nirodhā Vedanā nirodho;

The cessation of the six spheres of sense leads to the cessation of contact.
The cessation of contact leads to the cessation of sensation.

Vedanā nirodhā Taṇhā nirodho;
Taṇhā nirodhā Upādāna nirodho;

The cessation of sensation leads to the cessation of craving.
The cessation of craving leads to the cessation of attachment.

Upādāna nirodhā Bhava nirodho;
Bhava nirodhā Jāti nirodho;

The cessation of attachment leads to the cessation of actions.
The cessation of actions leads to the cessation of rebirth.

Jāti nirodhā Jarā Maraṇaṃ Soka parideva dukkha domanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakhandassa nirodho hoti'ti.

The cessation of rebirth leads to the cessation of birth, decay, death,
sorrow, lamentation, pain, grief and despair.
Thus does the cessation of this entire aggregate of suffering results.

KARAṆĪYA METTA SUTTAṂ

Discourse on Loving-Kindness (Saṃyutta Nikāya 1.8)

Karaṇīyamatthakusalena – Yaṃ taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca sūjū ca – Suvaco ca'ssa mudu anatimānī

He who is skilled in doing good and who wishes to attain that state of calm should act thus: He should be able, upright, perfectly upright, obedient, gentle and humble.

Santussako ca subharo ca – Appakicco ca sallahukavutti
Santindriyo ca nipako ca – Appagabbho kulesu ananugiddho

Contented, easily supportable with few duties,
simple in livelihood, controlled in senses, discreet, prudent,
not be greedily attached to families.

Na ca khuddhaṃ samācare kiñci – Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu – Sabbe sattā bhavantu sukhitattā

He should not commit any slight wrong such that other wise men might censure him. May all beings be happy and safe;
May their hearts be wholesome!

Ye keci pāṇabhūt'atthī – Tasā va thāvarā vā anavasesā
Dīghā vā ye mahantā vā – Majjhimā rassakā'ṇukathūlā

Whatsoever living beings there may be; feeble or strong,
long, stout or medium; short, small or large; seen or unseen .....

Diṭṭhā vā yeva addiṭṭhā – Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā – Sabbe sattā bhavantu sukhitattā

..... those dwelling far or near, those who are born and those who are yet to be born – May all beings, without exception, be happy minded.

Na paro paraṃ nikubbetha – Nātimaññetha katthaci naṃ kanci
Byārosanā paṭighasaññā – Nāññamaññassa dukkhamiccheyya

Let not one neither deceive another nor despise any person anywhere.
In anger or ill-will let him not wish any harm to another.

Mātā yathā niyaṃ puttaṃ – Āyusā ekaputtamanurakkhe
Evam'pi sabbabhūtesu – Mānasaṃ bhāvaye aparimāṇaṃ

Just as a mother would protect her only child at the risk of her own life,
even so, let him cultivate a boundless heart towards all beings.

Mettaṃ ca sabbalokasmiṃ – Mānasaṃ bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ ca – Asaṃbādhaṃ averaṃ asapattaṃ

Let thoughts of boundless love pervade the whole world –
above, below and across, without any obstruction,
without any hatred, without any enmity.

Tiṭṭhaṃ caraṃ nisinno vā – Sayāno vā yāvata'ssa vigatamiddho
Etaṃ satiṃ adhiṭṭheyya – Brahma metaṃ vihāraṃ idha-māhu

Whether he stands, walks, sits or lies down, as long as he is awake,
he should develop this mindfulness.
This, they say, is the Highest Conduct here.

Diṭṭhiṃ ca anupagamma sīlavā – Dassanena sampanno
Kāmesu vineyya gedhaṃ – Na hi jātu gabbhaseyyaṃ punaretī'ti

Not falling into error, virtuous, endowed with insight,
he discards attachment to sensuous desires.
Truly, he does not come again; to be conceived in a womb.

Etena sacca vajjena sotthi te hotu sabbadā
Etena sacca vajjena sotthi te hotu sabbadā
Etena sacca vajjena sotthi te hotu sabbadā

By the firm determination of this truth, may you ever be well! (3 times)

PUBBAṆHA SUTTAṀ – *Verses of Fearlessness Protection*

Yaṃdun nimittaṃ avamaṅgalanca – Yo cā manāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ – Buddhānu bhāvena vināsamentu

May all evils of ill omen, sorrowful happenings, worries,
influence of bad planets, or unpleasant dreams and all other such things
come to an end by the grace of the Blessed One, Buddha.

Yaṃdun nimittaṃ avamaṅgalanca – Yo cā manāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ – Dhammānu bhāvena vināsamentu

May all evils of ill omen, sorrowful happenings, worries, influence of bad planets, or unpleasant dreams and all other such things come to an end by the grace of His Doctrine.

Yaṃdun nimittaṃ avamaṅgalanca – Yo cā manāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ – Saṅghānu bhāvena vināsamentu

May all evils of ill omen, sorrowful happenings, worries, influence of bad planets, or unpleasant dreams and all other such things come to an end by the grace of His Great Order of Disciples.

JINA PAÑJARA – *The Buddha's Mansion*
(Recital to Overcome Sickness and Disturbances)

Jayāsanagatā vīrā – Jetvā māraṃ savāhiniṃ
Catu saccāmatarasaṃ – Ye Piviṃsu narāsabhā

The Heroes, having defeated the Evil One together with his army, mounted the seat of victory. These leaders of men have drunk the nectar of the Four Truths.

Taṅhaṃkarādayo Buddhā – Aṭṭhavīsati nāyakā
Sabbe patiṭṭhitā tuyhaṃ – Matthake te munissarā

May all the twenty-eight chief Buddhas, such as Buddha Tanhamkara and other noble sages, have rested firmly on your head.

Sire patiṭṭhitā Buddhā – Dhammo ca tava locane
Saṅgho patiṭṭhito tuyhaṃ – Ure sabba guṇākaro

May the Buddhas rest on your head, the Dhamma on your eyes, and the Sangha, the abode of all virtues, on your shoulders.

Hadaye Anuruddho ca – Sāriputto ca dakkhiṇe
Kondañño Piṭṭhibhāgasmiṃ – Moggallāno'si vāmake

May Anuruddha rest on your heart, Sariputta on your right, Kondanna on your back, and Moggallana on your left.

Dakkhiṇe savaṇe tuyhaṃ – Āhuṅ Ānanda Rāhulā

Kassapo ca Mahānāmo – Ubhosuṃ vāma sotake

On your right ear are Ananda and Rahula,
on your left ear are Kassapa and Mahanama.

Kesante piṭṭhibhāgasmiṃ – Suriyo'viya pabhaṅkaro
Nisinno sirisampanno – Sobhito muni puṅgavo

At the end of your hair, in the region of the back,
sits the glorious sage Sobita who is radiant like the sun.

Kumāra Kassapo nāma – Mahesī cittravādako
So tuyhaṃ vadane niccaṃ – Patiṭṭhāsi guṇākaro

The fluent speaker, Ven Kumara Kassapa,
the abode of virtues, ever rest in your mouth.

Puṇṇo Angulimālo ca – Upāli Nanda Sivalī
Therā pañca ime jātā – Lalāṭe tilakā tava

Punna, Angulimala, Upali, Nanda and Silvali are the five Theras (Noble Elders), have been on your forehead like the Tilakas (middle spot).

Sesāsīti mahā therā – Vijitā jina sāvakā
Jalantā sīla tejena – Aṅgamaṅgesu saṇṭhitā

The other eighty Theras (Noble Elders), the victorious disciples
of the conqueror, shinning in the glory of their virtues,
rest on the other parts of your body.

Ratanaṃ purato āsi – Dakkiṇe metta suttakaṃ
Dhajaggaṃ pacchato āsi – Vāme Aṅgulimālakaṃ

The Jewel Discourse is in your front, on your right is the Metta Sutta,
the Banner Discourse in on your back,
on your left is the Angulimala Discourse.

Khandha Mora parittañ ca – Āṭānāṭiya suttakaṃ
Ākāsacchadanaṃ āsi – Sesā pākāra saññitā

The protective Discourses Khanda, Mora, Atanatiya
are like the heavenly vault. The others are like a rampart around you.

Jinānā bala saṃyutte – Dhamma pākāra laṅkate

Vasato te catu kiccena – Sadā Sambuddha pañjare

Ever engaged in four duties do you dwell in the Buddha Mansion,
fortified with commanding power of the Buddha,
and decked by the wall of the Dhamma

Vāta pittādi sañjātā – Bāhirajjhattu paddavā
Asesā vilayaṃ yantu – Ananta guṇa tejesā

By the power of their infinite virtues, may all internal and external troubles caused by wind, bile, etc., come to naught without exception.

Jinapañjara majjhaṭṭhaṃ – Viharantaṃ mahītale
Sadā pālentu tvaṃ sabbe – Te mahā purisāsabhā

May all those great personages ever protect you
who are dwelling in the centre of the Buddha Mansion on this earth.

Icceva maccanta kato surakkho – Jinānubhāvena jitūpapaddavo
Buddhānubhāvena hatāri saṅgho – Carāhi saddhammanu bhāva pālito

Protecting yourself thus in every way, overcoming all troubles by the power of the Conqueror, may you, by the grace of the Buddha, defeat the hostile army of passions and live guarded by the sublime Dhamma!

Icceva maccanta kato surakkho – Jinānubhāvena jitūpapaddavo
Dhammānubhāvena hatāri sangho
Carāhi saddhammanu bhāva pālito

Protecting yourself thus in every way, overcoming all troubles by the power of the Conqueror, may you, by the grace of the Dhamma defeat the hostile army of passions and live guarded by the sublime Dhamma!

Icceva maccanta kato surakkho – Jinānubhāvena jitūpapaddavo
Sanghānubhāvena hatāri sangho – Carāhi saddhammanu bhāva pālito

Protecting yourself thus in every way, overcoming all troubles by the power of the Conqueror, may you, by the grace of the Sangha defeat the hostile army of passions and live guarded by the sublime Dhamma!

Saddhamma pākāra parikkhito'si – Aṭṭhāriyā aṭṭha disāsu honti
Etthantare aṭṭhanāthā bhavanti – Uddhaṃ vitānaṃ va jinā ṭhitā te

You are surrounded by the rampart of the sublime Dhamma. The eight Noble Ones are in the eight directions. The eight benefactors are in the

intermediate directions. The Buddhas stand like a canopy above you.

Bhindanto mārasenaṃ tava sirasi ṭhito – Bodhi māruyha satthā
Moggallānosi vāme vasati bhujataṭe – dakkhine Sāriputto
Dhammo majjhe urasmiṃ viharati bhavato – mokkhato morayoniṃ
Sampatto Bodhisatto – caraṇa yugagato bhānu lokeka nātho

The Buddha who sat at the foot of the Bodhi Tree and defeated the army of the Evil One, stands on your head. The Ven Moggallana is on your left shoulder and the Sariputta are on your right shoulder. The Dhamma dwells in your heart's core. The Bodhisatta, who was born a peacock and who shines as the sole benefactor of the world, shields your feet.

Sabbāvamaṅgala mupaddava dunnimittaṃ
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ,
Buddhānubhāva pavareṇa payātu nāsaṃ

All ill-luck, misfortune, ill-omens, diseases, evil planetary influence, blame, dangers, fears, bad, undesirable dreams,
may they all come to nothing by the power of the Noble Buddha.

Sabbāvamaṅgala mupaddava dunnimittaṃ,
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ,
Dhammānubhāva pavareṇa payātu nāsaṃ

All ill-luck, misfortune, ill-omens, diseases, evil planetary influence, blame, dangers, fears, bad, undesirable dreams,
may they all come to nothing by the power of the Noble Dhamma.

Sabbāvamaṅgala mupaddava dunnimittaṃ,
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ,
Saṅghānubhāva pavareṇa payātu nāsaṃ

All ill-luck, misfortune, ill-omens, diseases, evil planetary influence, blame, dangers, fears, bad, undesirable dreams,
may they all come to nothing by the power of the Noble Sangha.

JAYA MAṄGALA GĀTHĀ – *Stanzas of Victory*

Bāhuṃ sahassa mabhi nimmita sāyu dhantaṃ
Giri mekhalaṃ udita ghora sasena māraṃ
Dānādi dhamma vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

Creating thousand hands, with weapons armed, was Mara seated on the trumpeting, ferocious elephant Girimekhala. Him, together with his army, did the Buddha subdue by means of generosity and other virtues. By the grace of which, may joyous victory be yours!

Mārāti reka mabhiyujjhita sabba rattiṃ
Ghoraṃ panālavaka makkha mathaddha yakkhaṃ
Khantī sudanta vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

More violent than Mara was the indocile, obstinate demon Alavaka, who battled with the Buddha throughout the whole night. Him, did the Buddha subdue by means of His patience and self-control. By the grace of which, may Joyous victory be yours!

Nālāgiriṃ gaja varaṃ atimatta bhūtaṃ
Dāvaggi cakka masanīva sudāruṇantaṃ
Mettaṃbu seka vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

Nalagiri, the king-elephant, highly intoxicated, was raging like a forest-fire and was terrible as a thunder-bolt. Sprinkling the waters of loving-kindness, this ferocious beast, did the Buddha subdue. By the grace of which, may joyous victory be yours!

Ukkhitta khagga mati hattha sudāruṇantaṃ
Dhāvantiyojana pathaṅgulimāla vantaṃ
Iddhībhi saṇkhata mano jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

With uplifted sword, for a distance of three leagues, did wicked Angulimala run. Him, did the Buddha subdue by His psychic powers. By the grace of which, may joyous victory be yours!

Katvāna kaṭṭha mudaraṃ iva gabbhi nīyā
Ciñcāya duṭṭha vacanaṃ janakāya majjhe
Santena soma vidhinā jitavā Munindo

Taṃ tejasā bhavatu te jaya maṅgalāni

Her belly bound with faggots, to simulate the bigness of pregnancy,
Cinca, with harsh words made foul accusation in the midst of an
assemblage. Her, did the Buddha subdue by His serene and graceful
bearing. By the grace of which, may joyous victory be yours!

Saccaṃ vihāya mati saccaka vāda ketuṃ
Vādā bhiropita manaṃ ati andha bhūtaṃ
Paññā padīpa jalito jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

Haughty Saccaka, who ignored truth, was like a banner of controversy,
and his wisdom was blinded by his own disputations.
Lighting the lamp of wisdom, Him did the Blessed One of Sages subdue.
By the grace of which, may joyous victory be yours!

Nando pananda bhujagaṃ vibudhaṃ mahiddhiṃ
Puttena thera bhujagena damāpayanto
Iddhūpadesa vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

The wise and powerful serpent, Nando-pananda, the Noble Sage
subdued by psychic powers through His disciple son – Moggallana Thera.
By the grace of which, may joyous victory be yours!

Duggāha diṭṭhi bhujagena sudaṭṭha hatthaṃ
Brahmaṃ visuddhi juti middhi Bakā bhidānaṃ
Ñānā gadena vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

The pure, radiant, majestic Brahma, named Baka whose hand
was grievously bitten by the snake of tenacious heresies,
did the Blessed One of Sages cure with His Medicine of wisdom.
By the grace of which, may joyous victory be yours!

Etāpi Buddha jaya maṅgala aṭṭha gāthā
Yo vācako dina dine sarate matandi
Hitvāna neka vividhāni c'upaddavāni
Mokkhaṃ sukhaṃ adhi gameyya naro sapañño

The wise one, who daily recites and earnestly remembers
these eight verses of joyous victory of the Buddha,
will get rid of various misfortunes and gain the bliss of Nibbana.

MAHĀ JAYAMAṄGALA GĀTHĀ

Stanzas of Great Joyous Victory

Mahākāruṇiko nātho – hitāya sabba pāṇīnaṃ
Pūretvā pāramī sabbā – patto sambodhi muttamaṃ
Etena sacca vajjena – hotu te jayamaṅgalaṃ

The Great Merciful Blessed One, for the good of all living beings,
practised all Perfections and attained supreme Enlightenment.
By these words of truth, may joyous victory be yours!

Jayanto bodhiyā mūle – Sakyānaṃ nandi vaḍḍhano
Evaṃ tuyhaṃ jayo hotu – jayassu jayamaṅgalaṃ

That joy-Enhancer of the Sakyas was victorious at the foot
of the Bodhi-tree. Likewise, may there be victory for you,
and may you ever be blessed.

Sakkatvā Buddharatanaṃ – osadhaṃ uttamaṃ varaṃ
Hitaṃ deva manussānaṃ – Buddhatejena sotthinā
Nassantu paddavā sabbe – dukkhā vūpasamentu te

Having respected the Jewel of the Buddha,
the best and noblest medicine, the benefactor of devas and people,
through the blessing of the power of the Buddha,
may all your misfortunes be nullified and your sufferings dispelled.

Sakkatvā Dhammaratanaṃ – osadhaṃ uttamaṃ varaṃ
Pariḷāhūpa samaṇaṃ – Dhammatejena sotthinā
Nassantu paddavā sabbe – bhayā vūpasamentu te

Having respected the Jewel of the Dhamma, the best and noblest medicine,
the alleviator of the distress, through the blessing of the power of
the Dhamma, may all your misfortunes be nullified
and your fears dispelled.

Sakkatvā Saṅgharatanaṃ – osadhaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ – Saṅghatejena sotthinā
Nassantu paddavā sabbe – rogā vūpasamentu te

Having respected the Jewel of the monks, the best and noblest medicine,
worthy of gifts and worthy of hospitality, through the blessing
of the power of the monks, may all your misfortunes be nullified

and all your diseases be cured.

Yaṃkiñci ratanaṃ loke – vijjati vividhā puthu
Ratanaṃ Buddha samaṃ natthi – tasmā sotthi bhavantu te

Whatever diverse precious jewels there be in this universe there is no jewel equal to the Buddha. Therefore may there be a blessing to you.

Yaṃkiñci ratanaṃ loke – vijjati vividhā puthu
Ratanaṃ Dhamma samaṃ natthi – tasmā sotthi bhavantu te

Whatever diverse precious jewels there be in this universe there is no jewel equal to the Dhamma. Therefore may there be a blessing to you.

Yaṃkiñci ratanaṃ loke – vijjati vividhā puthu
Ratanaṃ Saṅgha samaṃ natthi – tasmā sotthi bhavantu te

Whatever diverse precious jewels there be in this universe there is no jewel equal to the Sangha. Therefore may there be a blessing to you.

Natthi me saraṇaṃ aññaṃ – Buddho me saraṇaṃ varaṃ
Etena sacca vajjena – hotu te jayamaṅgalaṃ

There is no other refuge for me. The Buddha is my matchless refuge. By these true words, may joyous victory be yours.

Natthi me saraṇaṃ aññaṃ – Dhammo me saraṇaṃ varaṃ
Etena sacca vajjena – hotu te jayamaṅgalaṃ

There is no other refuge for me. The Dhamma is my matchless refuge. By these true words, may joyous victory be yours.

Natthi me saraṇaṃ aññaṃ – Sangho me saraṇaṃ varaṃ
Etena sacca vajjena – hotu te jayamaṅgalaṃ

There is no other refuge for me. The Sangha is my matchless refuge. By these true words, may joyous victory be yours.

Sabbītiyo vivajjantu – Sabbarogo vinassatu
Mā te bhavatvantarāyo – Sukhī dīghāyuko bhava

May all misfortunes be avoided, may all sickness be healed, may there be no dangers to you, may you live long and happily.

Sabbītiyo vivajjantu – Sabbarogo vinassatu

Mā te bhavatvantarāyo – Sukhī dīghāyuko bhava

May all misfortunes be avoided, may all sickness be healed,
may there be no dangers to you, may you live long and happily.

Sabbītiyo vivajjantu – Sabbarogo vinassatu
Mā te bhavatvantarāyo – Sukhī dīghāyuko bhava

May all misfortunes be avoided, may all sickness be healed,
may there be no dangers to you, may you live long and happily.

Bhavatu sabba maṅgalaṃ – Rakkhantu sabba devatā
Sabba Buddhānu bhāvena – Sadā sotthi bhavantu te

May all blessings be with you! May all devas protect you.
By the power of all the Buddhas, may you be well and happy.

Bhavatu sabba maṅgalaṃ – Rakkhantu sabba devatā
Sabba Dhammānu bhāvena – Sadā sotthi bhavantu te

May all blessings be with you! May all devas protect you.
By the power of all the Dhamma, may you be well and happy.

Bhavatu sabba maṅgalaṃ – Rakkhantu sabba devatā
Sabba Saṅghānu bhāvena – Sadā sotthi bhavantu te

May all blessings be with you! May all devas protect you.
By the power of all the Saṅgh, may you be well and happy.

Nakkhatta yakkha bhūtānaṃ – Pāpaggaha nivāraṇā
Parittassānu bhāvena – Hantu tesaṃ upaddave

Nakkhatta yakkha bhūtānaṃ – Pāpaggaha nivāraṇā
Parittassānu bhāvena – Hantu tesaṃ upaddave

Nakkhatta yakkha bhūtānaṃ – Pāpaggaha nivāraṇā
Parittassānu bhāvena – Hantu tesaṃ upaddave

By the power of this protection, may you be free from all dangers arising from malign influences of the planets, demons, and powerful spirits. May your misfortunes vanish. (3 times)

BHĀVANĀ – *Meditation*

To Reflect on Soullessness; to Foster Fearlessness, to Cultivate Detachment; to Endure Pain, etc.

N'etaṃ mama; N'eso' ham'asmi; Na me'so attā
N'etaṃ mama; N'eso' ham'asmi; Na me'so attā
N'etaṃ mama; N'eso' ham'asmi; Na me'so attā

This is not mine; This am I not; This is not my soul. (3 times)

METTĀNUSSATI BHĀVANĀ

Meditation on Loving-Kindness

Attūpamāya sabbesaṃ – Sattānaṃ sukha kāmataṃ
Passitvā kamato mettaṃ – Sabba sattesu Bhāvaye

Having compared oneself with others, one should practise loving-kindness towards all beings by realising that everyone desires happiness.

Sukhī bhaveyyaṃ niddukkho – Ahaṃ niccaṃ ahaṃ viya
Hitā ca me sukhī hontu – Majjhattā'tha ca verino

May I be free from sorrow and always be happy.
May those who desire my welfare, those who are indifferent towards me, and those who hate me, also be happy.

Imamhi gāmakkhettamhi – Sattā hontu sukhī sadā
Tato paraṃ ca rajjesu – Cakkavāḷesu jantuno

May all beings who live in this vicinity and those who live in other kingdoms in this world system be happy.

Samantā cakkavāḷesu – Sattānaṃ tesu pāṇino
Sukhino puggalā bhūtā – Attabhāva gatā siyuṃ

May all beings living in every world system and each element of life within such a system be happy, and achieve the highest bliss.

Tathā itthi pumaceva – Ariyā anariyā pica
Devā narā apāyaṭṭhā – Tathā dasa disāsu cā'ti

Likewise, women, men, the wise, unwise, gods,
and those in woeful states and those living in the ten directions –
may all these beings be happy.

Ye keci pāna bhūt'atthī – tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā – majjhimā rassakā'ṇuka thūlā

Whatsoever living beings there be; feeble or strong,
long, stout or medium, short, small or large, seen or unseen .....

Diṭṭhā vā yeva addiṭṭhā – ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā – sabbe sattā bhavantu sukhitattā

..... those dwelling near, or far away, those who are born,
and those who are to be born; may all beings have happy minds!

METTĀ BHĀVANĀ – *Radiation of Loving-Kindness*

Ahaṃ avero homi, abyāpajjo homi,
anīgho homi, sukhī attānaṃ pariharāmi

May I be free from enmity, disease and grief,
and may I guard myself happily!

Ahaṃ viya mayhaṃ ācariyupajjhāyā, mātāpitaro,
hita sattā, majjhattika sattā, veri sattā averā hontu,
abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

As I am, so also may my teachers, preceptors, parents, intimate,
indifferent, and inimical beings, be free from enmity, disease and grief,
and may they guard themselves happily!

Dukkhā muñcantu. Yathā laddha sampattito
Mā vigacchantu kammassakā.

May they be released from suffering! May they not be deprived
of their fortune, duly acquired! They are owners of their kamma.

Sabbe sattā averā hontu, abyāpajjā hontu,
anīghā hontu, sukhī attānaṃ pariharantu.

May all beings be void of enmity, disease and grief,

and may they take care of themselves happily!

Sabbe pāṇā averā hontu, abyāpajjā hontu,
anīghā hontu, sukhī attānaṃ pariharantu.

May all living beings be void of enmity, disease and grief,
and may they take care of themselves happily!

Sabbe bhūtā averā hontu, abyāpajjā hontu,
anīghā hontu, sukhī attānaṃ pariharantu.

May all spirits be void of enmity, disease and grief,
and may they take care of themselves happily!

Sabbe puggalā averā hontu, abyāpajjā hontu,
anīghā hontu, sukhī attānaṃ pariharantu.

May all persons be void of enmity, disease and grief,
and may they take care of themselves happily!

Sabbe atta-bhāva-pariyāpannā averā hontu, abyāpajjā hontu,
anīghā hontu, sukhī attānaṃ pariharantu.

May all those who have arrived at a state of individuality be void of enmity,
disease and grief, and may they take care of themselves happily!

Ahaṃ sukhī bhaveyyaṃ – Ahaṃ avero bhaveyyaṃ
Ahaṃ abyāpajjo bhaveyyaṃ – Ahaṃ niddukkho bhaveyyaṃ.

May I be well and happy, may no harm come to me,
may no difficulties come to me, may no problems come to me.

May I *be well, happy, healthy, peaceful and prosperous.*
May my parents *be well, happy, healthy, peaceful and prosperous.*
May my teachers *be well, happy, healthy, peaceful and prosperous.*
May my family *be well, happy, healthy, peaceful and prosperous.*
May my brothers and sisters *be well, happy, healthy, peaceful and prosperous.*
May my friends and relatives *be well, happy, healthy, peaceful and prosperous.*
May those unfriendly to me *be well, happy, healthy, peaceful and prosperous.*
May all livings beings *also be well, happy, healthy, peaceful and prosperous.*

A Sharing of Loving-Kindness

Dukkhappattā ca niddukkhā – Bhayappattā ca nibbhayā
Sokappattā ca nissokā – Hontu sabbepi pāṇino

May the suffering not suffer; the fearful not fear;
the grieving not grief; may all beings be well and happy.

Dukkhappattā ca niddukkhā – Bhayappattā ca nibbhayā
Sokappattā ca nissokā – Hontu sabbepi pāṇino

May the suffering not suffer; the fearful not fear;
the grieving not grief; may all beings be well and happy.

Dukkhappattā ca niddukkhā – Bhayappattā ca nibbhayā
Sokappattā ca nissokā – Hontu sabbepi pāṇino

May the suffering not suffer; the fearful not fear;
the grieving not grief; may all beings be well and happy.

PUÑÑĀNUMODANĀ

Transference of Merit to all Celestial Beings

Ākāsaṭṭhā ca bhummaṭṭhā – Devā nāgā mahiddhikā;
Puññantaṃ anumoditvā – Ciraṃ rakkhantu loka sāsanaṃ

May all beings inhabiting space and earth, Devas and Nagas
of mighty power, having shared this merit, long protect the Dispensation.

Ākāsaṭṭhā ca bhummaṭṭhā – Devā nāgā mahiddhikā;
Puññantaṃ anumoditvā – Ciraṃ rakkhantu desanaṃ.

May all beings inhabiting space and earth, Devas and Nagas
of mighty power, having shared this merit, long protect the Teachings.

Ākāsaṭṭhā ca bhummaṭṭhā – Devā nāgā mahiddhikā;
Puññantaṃ anumoditvā – Ciraṃ rakkhantu maṃ paraṃ ti

May all beings inhabiting space and earth, Devas and Nagas
of mighty power, having shared this merit, long protect me and others.

PATTIDĀNA – *Transference of Merit*

To All Devas

Ettā vatāca amhehi – Sambhataṃ puñña sampadaṃ;
Sabbe devā anumodantu – Sabba sampatti siddhiyā.

May all Devas share this merit, which we have thus acquired.
May it contribute greatly to their happiness and prosperity.

To All Spirits

Ettā vatāca amhehi – Sambhataṃ puñña sampadaṃ;
Sabbe bhūtā anumodantu – Sabba sampatti siddhiyā.

May all spirits share this merit, which we have thus acquired.
May it contribute greatly to their happiness and prosperity.

To All Beings

Ettā vatāca amhehi – Sambhataṃ puñña sampadaṃ;
Sabbe sattā anumodantu – Sabba sampatti siddhiyā.

May all beings share this merit, which we have thus acquired.
May it contribute greatly to their happiness and prosperity.

To the Departed Ones

Idaṃ me ñātinaṃ hotu – Sukhitā hontu ñātayo
Idaṃ me ñātinaṃ hotu – Sukhitā hontu ñātayo
Idaṃ me ñātinaṃ hotu – Sukhitā hontu ñātayo

Let this (merit) accrue to my departed relatives and may they be happy!
Let this (merit) accrue to my departed relatives and may they be happy!
Let this (merit) accrue to my departed relatives and may they be happy!

May those beings that I have directly or indirectly harmed, share this merit.

PATTHANĀ – *Aspiration or Wish*

Iminā puñña kammena – Māme bāla samāgamo
Sataṃ samāgamo hotu – Yāva nibbāna pattiyā

By the grace of this merit that I have acquired, may I never follow the foolish; but only the wise until I realize final happiness.

Through the Power of the Triple Gem, may all devas share this merit equally and protect all.

Those consciousness living in our body, that are causing us problems, suffering, disease or sickness, may they leave our body.
Those consciousness that have died in our body, may they be happy!

Verses of Fearlessness Protection III

Sabbe Buddhā balappattā – Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena – Rakkhaṃ bandhāmi sabbaso

By the power of all the Buddhas, Pacceka-Buddhas and the virtues of the Arahats, I wrap myself in protection always.

Sabbe Buddhā balappattā – Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena – Rakkhaṃ bandhāmi sabbaso

By the power of all the Buddhas, Pacceka-Buddhas and the virtues of the Arahats, I wrap myself in protection always.

Sabbe Buddhā balappattā – Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena – Rakkhaṃ bandhāmi sabbaso

By the power of all the Buddhas, Pacceka-Buddhas and the virtues of the Arahats, I wrap myself in protection always.

May the Blessings of the Triple Gem be with us and our families, always!

Sādhu! Sādhu! Sādhu!
Well spoken! Well spoken! Well spoken!

Chapter III

MAHĀ SATIPAṬṬHĀNA SUTTA

The Great Discourse

On

The Establishment of Mindfulness

THE ONLY WAY TO NIBBANA

(Digha Nikāya 22 & Majjhima Nikāya 10)

MAHĀ SATIPAṬṬHĀNA SUTTA

The Great Discourse on the Establishment of Mindfulness
(Digha Nikāya 22 & Majjhima Nikāya 10)

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One (3 times)

Evaṃ me sutaṃ:
Ekaṃ samayaṃ Bhagavā Kurūsu viharati Kammāssadammaṃ
nāma Kurūnaṃ nigamo

Thus have I heard:
Once the Blessed One was staying with the Kuru people
at Kammassadamma, a market town of the Kurus.

Tatra kho, Bhagavā, bhikkhū āmantesi "Bhikkhavo"ti
'Bhadante'ti te bhikkhū Bhagavato paccassosuṃ

There the Blessed One addressed the monks, saying, "Monks!"
"Most Venerable Sir," those monks respectfully responded to the Buddha.

Bhagavā etad'avoca:
Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā
soka pariddavānaṃ samatikkamāya

Then the Blessed One spoke thus:
"Monks, this is the Only Way to the purification of beings,
for the overcoming of grief and lamentation.

Dukkhadomanassānaṃ Atthaṅgamāya ñāyassa adhigamāya
Nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā

For the eradication of pain and sadness for the gaining
of the Right Method, for the Realization of Nibbana, namely,
the Four-fold Establishment of Mindfulness.

Katame cattāro?
Idha bhikkhave bhikkhū kāye kāyānupassī viharati

ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

What are the four?
Monks, here a monk lives practising body contemplation in the body,
ardent, clearly comprehending and mindful,
having outgrown covetousness for and anguish about the world.

Vedanāsu vedanānupassī viharati
ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

He lives practising feeling contemplation in feelings, ardent,
clearly comprehending and mindful,
having outgrown covetousness for and anguish about the world.

Citte cittānupassī viharati
ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

He lives practising mind- contemplation in the mind, ardent,
clearly comprehending and mindful,
having outgrown covetousness for and anguish about the world.

Dhammesu dhammānupassī viharati
ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

He lives practising mental-object, contemplating in mental-objects, ardent,
clearly comprehending and mindful,
having outgrown covetousness for and anguish about the world."

KĀYĀNUPASSANĀ – *Contemplation of the Body*

ĀNĀPĀNASATI PABBAṂ – *Mindfulness on Breath*

Kathañca bhikkhave bhikkhū, kāye kāyānupassī viharati?

"And monks, how does a monk live practising
body-contemplation in the body?

Idha bhikkhave bhikkhū, araññagato vā rukkhamūlagato vā
suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā
ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā
so sato'va assasati sato passasati

Monks, herein, a monk, having gone to the forest or to the foot of a tree, or to a vacant place, sits down in the cross-legged posture, then keeping his body erect, he establishes mindfulness before him, and mindfully he breathes in and out.

Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti,
dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti

While breathing in a long breath, he knows, 'I am breathing in a long breath', or while breathing out a long breath, he knows, 'I am breathing out a long breath'.

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti
rassaṃ vā passasanto rassaṃ passasāmīti pajānāti

While breathing in a short breath, he knows, 'I am breathing in a short breath', or while breathing out a short breath, he knows, 'I am breathing out a short breath'.

Sabbakāya paṭisaṃvedī assasissāmī'ti sikkhati
Sabbakāya paṭisaṃvedī passasissāmī'ti sikkhati

Alertly aware of the whole breath-body, 'I shall breathe in,' so he trains himself; Alertly aware of the whole breath-body, 'I shall breathe out,' so he trains himself.

Passaṃbhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati
Passaṃbhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati

Calming down the bodily function, 'I shall breathe in,' so he trains himself; Calming down the bodily function, 'I shall breathe out,' so he trains himself.

Seyyathāpi, bhikkhave dakkho bhamakāro vā bhamakārantevāsī vā
Dīghaṃ vā añchanto dīghaṃ añchāmī'ti pajānāti
rassaṃ vā añchanto rassaṃ añchāmī'ti pajānāti

Monks, as a skilled turner or his apprentice while making a long turn, he knows, 'I am making a long turn'. Or while making a short turn, he knows, 'I am making a short turn'.

Evam'eva kho, bhikkhave, bhikkhū
Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti,
dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti

O monks, in the same way, a monk, while breathing in a long breath, he knows, 'I am breathing in a long breath', or while breathing out a long breath, he knows, 'I am breathing out a long breath'.

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti
rassaṃ vā passasanto rassaṃ passasāmīti pajānāti

While breathing in a short breath, he knows, 'I am breathing in a short breath', or while breathing out a short breath, he knows, 'I am breathing out a short breath'.

Sabbakāya paṭisaṃvedī assasissāmī'ti sikkhati
Sabbakāya paṭisaṃvedī passasissāmī'ti sikkhati

Alertly aware of the whole breath-body, 'I shall breathe in', so he trains himself; Alertly aware of the whole breath-body, 'I shall breathe out,' so he trains himself.

Passaṃbhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati
Passaṃbhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati

Calming down the bodily function, 'I shall breathe in,' so he trains himself; Calming down the bodily function, 'I shall breathe out,' so he trains himself.

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body. Or practising, externally, body-contemplation in the body. Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kayasmiṃ viharati
Vayadhammānupassī vā kayasmiṃ viharati
Samudayavayadhammānupassī vā kayasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body. Or he lives contemplating the passing away of phenomena in the body. Or he lives contemplating the arising and passing away of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti

Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now clearly established in him, just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū, kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising body-contemplation in the body."

IRIYĀPATHA PABBAṂ – *Segment on Bodily Deportment*

Puna ca paraṃ bhikkhave, bhikkhū
Gacchanto vā gacchāmī'ti pajānāti, Ṭhito vā ṭhito'mhī'ti pajānāti,
Nisiṇṇo vā nisiṇṇo'mhī'ti pajānāti, Sayāno vā sayāno'mhī'ti pajānāti
Yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānāti.

"Again, monks, when walking, a monk knows, 'I am walking'. Or when standing, he knows, 'I am standing'; or when sitting, he knows, 'I am sitting'; or when lying down, he knows, 'I am lying down'. Or in whatever position his body is, he knows that position of the body.

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body. Or practising, externally, body-contemplation in the body. Or practising, internally and externally, body-contemplation in the body.

Samudaya-dhammānupassī vā kāyasmiṃ viharati
Vayadhammānupassī vā kāyasmiṃ viharati
Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body. Or he lives contemplating the passing away of phenomena in the body. Or he lives contemplating the arising and passing away of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti

Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now clearly established in him, just enough for knowledge into insight, and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising body-contemplation in the body."

SAMPAJAÑÑA PABBAṂ

Minfulness with Clear Comprehension

Puna ca paraṃ bhikkhave, bhikkhū
Abhikkante paṭikkante sampajānakārī hoti
Ālokite vilokite sampajānakārī hoti
Sammiñjite pasārite sampajānakārī hoti
Saṅghāṭipattacīvara dhāraṇe sampajānakārī hoti
Asite pīte khāyite sāyite sampajānakārī hoti
Uccārapassāvakamme sampajānakārī hoti
Gate ṭhite nisiṅṅe sutte jāgarite bhāsite
tuṇhībhāve sampajānakārī hoti

"Again, monks, in walking forward and back, a monk practises clear comprehension; in looking at (object) and in looking elsewhere, he practises clear comprehension; in bending and stretching (his limbs), he practises clear comprehension; in wearing the inner and outer robes and in carrying the bowl, he practises clear comprehension; in eating, drinking, chewing and tasting, he practises clear comprehension; in answering calls of nature, he practises clear comprehension; in walking, standing, sitting, falling asleep, waking, speaking, and being silent, he practises clear comprehension;

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body. Or practising, externally, body-contemplation in the body.

Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kāyasmiṃ viharati
Vayadhammānupassī vā kāyasmiṃ viharati
Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body.
Or he lives contemplating the passing away of phenomena in the body.
Or he lives contemplating the arising and passing away
of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now
clearly established in him, just enough for knowledge into reality (insight),
and just enough for mindfulness, and he remains completely detached,
clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising
body-contemplation in the body."

PAṬIKKŪḶA MANASIKĀRA PABBAṂ
Reflection on Repulsiveness

Puna ca paraṃ bhikkhave, bhikkhū
imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā
taca pariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati.

"Again, monks, a monk contemplates upon this very body –
from the soles of his feet up, and from the crown of his head down,
enclosed in skin and full of various impurities in this manner.

Atthi imasmiṃ kāye: kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahārū, aṭṭhi, aṭṭhimiñjā, vakkaṃ, hadayaṃ, yakanaṃ, kilomakaṃ, pihakaṃ, papphāsaṃ, antaṃ, antaguṇaṃ, udariyaṃ, karīsaṃ, matthaluṅgaṃ, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅghānikā, lasikā, muttaṃ ti.

'There are in this body: hairs of the head, hairs of the body, nail, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery (bowels), undigested food (stomach), excrement (faeces), brain, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid and urine.'

Seyyathā'pi bhikkhave ubhato mukhā mūtoli
pūrā nānāvihitassa dhaññassa seyyathī'daṃ
sālīnaṃ, vīhīnaṃ, muggānaṃ, māsānaṃ, tilānaṃ, taṇḍuḷānaṃ,
tamenaṃ cakkhumā puriso muñcitvā paccavekkheyya
Ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṅḍuḷā'ti.

Monks, even as there was a provision bag opened at both ends, and filled with various kinds of grains such as hill rice, paddy, green gram, small bean, sesamum, and dehusked rice, and a man with healthy eyes, having opened the bag, were to identify the contents thus, 'This is wheat (hill paddy), this is paddy, this is green gram, this is small bean, this is sesamum, this is dehusked rice.'

Evameva kho, bhikkhave, bhikkhū
imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā taca
pariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati

Monks, even so, a monk reflects on this very body –
from the soles of this feet up and from the crown of his head down, enclosed in skin and full of various impurities in this manner.

Atthi imasmiṃ kāye: kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahārū, aṭṭhi, aṭṭhimiñjā, vakkaṃ, hadayaṃ, yakanaṃ, kilomakaṃ, pihakaṃ, papphāsaṃ, antaṃ, antaguṇaṃ, udariyaṃ, karīsaṃ, matthaluṅgaṃ, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅghānikā, lasikā, muttaṃ ti.

'There are in this body: hairs of the head, hairs of the body, nail, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery (bowels), undigested food (stomach), excrement (faeces), brain, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid and urine.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body.

Or practising, externally, body-contemplation in the body.
Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kāyasmiṃ viharati
Vayadhammānupassī vā kāyasmiṃ viharati
Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body.
Or he lives contemplating the passing away of phenomena in the body.
Or he lives contemplating the arising and passing away
of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now
clearly established in him, just enough for knowledge into reality (insight),
and just enough for mindfulness, and he remains completely detached,
clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising
body-contemplation in the body."

DHĀTU MANASIKĀRA PABBAṂ
Reflection on Primary Elements

Puna ca paraṃ bhikkhave, bhikkhū
imameva kāyaṃ yathāṭhitaṃ yathā paṇihitaṃ dhātuso paccavekkhati
Atthi imasmiṃ kāye: paṭhavidhātu, āpodhātu, tejodhātu, vāyodhātū'ti

'Again, monks, a monk reflects upon this very body, in whatever manner
it is placed or disposed, by way of its primary elements:
'There are in this body: the earth element, the water element,
the fire element, and the wind element.'

Seyyathā'pi bhikkhave dakkho goghātako vā goghātaka'ntevāsī vā
gāviṃ vadhitvā cātummahāpathe bilaso paṭivibhajitvā nisinno assa

Monks, even as just as a skilled butcher or a butcher's apprentice,

having slaughtered a cow, separated into portions,
were to be placed at the junction of four highways.

Evameva kho, bhikkhave, bhikkhū
imameva kāyaṃ yathāṭhitaṃ yathā paṇihitaṃ dhātuso paccavekkhati

'Just so, monks, a monk reflects upon this very body, in whatever manner
it is placed or disposed, by way of its primary elements:

Atthi imasmiṃ kāye: paṭhavidhātu, āpodhātu, tejodhātu, vāyodhātū'ti

There are in this body: the earth element, the water element,
the fire element and the wind element.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body.
Or practising, externally, body-contemplation in the body.
Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kāyasmiṃ viharati
Vayadhammānupassī vā kāyasmiṃ viharati
Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body.
Or he lives contemplating the passing away of phenomena in the body.
Or he lives contemplating the arising and passing away
of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now
clearly established in him, just enough for knowledge into reality (insight),
and just enough for mindfulness, and he remains completely detached,
clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising
body-contemplation in the body."

NAVASĪVATHIKA PABBAṂ

Nine Cemetery Contemplations

Puna ca paraṃ bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ
Ekā'hamataṃ vā, dvī'hamataṃ vā, tī'hamataṃ vā,
Uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ.

"Again, monks, even as a monk were seeing a body (corpse),
(which is) discarded in the cemetery dead for one day, or for two days,
or for three days, swollen, ugly blue, and festering.

So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo
Evaṃ dhammo, evaṃ dhāvī, etaṃ anatīto'ti.

Then if he were to reflect upon this, and compare it with his own body thus:
'This body of mine indeed is of the same nature,
it will become as such, not being able to transcend this condition.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body.
Or practising, externally, body-contemplation in the body.
Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kāyasmiṃ viharati
Vayadhammānupassī vā kāyasmiṃ viharati
Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body.
Or he lives contemplating the passing away of phenomena in the body.
Or he lives contemplating the arising and passing away
of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now
clearly established in him, just enough for knowledge into reality (insight),

and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising body-contemplation in the body."

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Puna ca paraṃ bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ
Kākehi vā khajjamānaṃ – Gijjhehi vā khajjamānaṃ
Kulalehi vā khajjamānaṃ – Suvānehi vā khajjamānaṃ
Sigālehi vā khajjamānaṃ – Vividhehi vā pāṇakajātehi khajjamānaṃ

"Again, monks, even as a monk were seeing a body (corpse), (which is) discarded in the cemetery being devoured by crows; being devoured by vultures; being devoured by hawks; being devoured by dogs; being devoured by jackals; or being devoured by various kinds of small creatures.

So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo
Evaṃ dhammo, evaṃ dhāvī, etaṃ anatīto'ti.

Then if he were to reflect upon this, and compare it with his own body thus: 'This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body. Or practising, externally, body-contemplation in the body. Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kāyasmiṃ viharati
Vayadhammānupassī vā kāyasmiṃ viharati
Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body. Or he lives contemplating the passing away of phenomena in the body. Or he lives contemplating the arising and passing away

of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now clearly established in him, just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising body-contemplation in the body."

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Puna ca paraṃ bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ
aṭṭhisaṅkhalikaṃ samaṃsalohitaṃ nahāru sambandhaṃ

"Again, monks, even as a monk were seeing a body (corpse), (which is) discarded in the cemetery reduced to a skeleton, held together by the sinews with some flesh and blood adhering to it.

So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo
Evaṃ dhammo, evaṃ dhāvī, etaṃ anatīto'ti.

Then if he were to reflect upon this, and compare it with his own body thus: 'This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body. Or practising, externally, body-contemplation in the body. Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kāyasmiṃ viharati
Vayadhammānupassī vā kāyasmiṃ viharati

Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body.
Or he lives contemplating the passing away of phenomena in the body.
Or he lives contemplating the arising and passing away
of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now
clearly established in him, just enough for knowledge into reality (insight),
and just enough for mindfulness, and he remains completely detached,
clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising
body-contemplation in the body."

&&&&&&&&&

Puna ca paraṃ bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ
aṭṭhisaṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nahāru sambandhaṃ

"Again, monks, even as a monk were seeing a body (corpse),
(which is) discarded in the cemetery reduced to a skeleton,
blood smeared but fleshless, held together by the tendons.

So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo
Evaṃ dhammo, evaṃ dhāvī, etaṃ anatīto'ti.

Then if he were to reflect upon this, and compare it with his own body thus:
'This boy of mine indeed is of the same nature, it will become
as such, not being able to transcend this condition.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body.

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Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kāyasmiṃ viharati
Vayadhammānupassī vā kāyasmiṃ viharati
Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body.
Or he lives contemplating the passing away of phenomena in the body.
Or he lives contemplating the arising and passing away
of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now
clearly established in him, just enough for knowledge into reality (insight),
and just enough for mindfulness, and he remains completely detached,
clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising
body-contemplation in the body."

&&&&&&&&&

Puna ca paraṃ bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ
aṭṭhisaṅkhalikaṃ apagatamaṃsalohitaṃ nahāru sambandhaṃ

"Again, monks, even as a monk were seeing a body (corpse),
(which is) discarded in the cemetery reduced to a skeleton,
completely void of flesh and blood, held together by the tendons.

So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo
Evaṃ dhammo, evaṃ dhāvī, etaṃ anatīto'ti.

Then if he were to reflect upon this, and compare it with his own body thus:
'This body of mine indeed is of the same nature, it will become
as such, not being able to transcend this condition.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body.
Or practising, externally, body-contemplation in the body.
Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kāyasmiṃ viharati
Vayadhammānupassī vā kāyasmiṃ viharati
Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body.
Or he lives contemplating the passing away of phenomena in the body.
Or he lives contemplating the arising and passing away
of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now
clearly established in him, just enough for knowledge into reality (insight),
and just enough for mindfulness, and he remains completely detached,
clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising
body-contemplation in the body."

&&&&&&&&&

Puna ca paraṃ bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ
aṭṭhikāni apagata nahāru sambandhāni disāvidisāsu vikkhittāni

"Again, monks, even as a monk were seeing a body (corpse),
(which is) discarded in the cemetery reduced to loose bones
without tendons held together, scattered in all directions.

Aññena hatthaṭṭhikaṃ – Aññena pādaṭṭhikaṃ
Aññena jaṅghaṭṭhikaṃ – Aññena ūraṭṭhikaṃ

Aññena kaṭiṭṭhikaṃ – Aññena piṭṭhikaṇṭakaṭṭhikaṃ
Aññena phāsukaṭṭhikaṃ – Aññena uraṭṭhikaṃ
Aññena bāhuṭṭhikaṃ – Aññena aṃsaṭṭhikaṃ
Aññena gīvaṭṭhikaṃ – Aññena hanuṭṭhikaṃ
Aññena dantaṭṭhikaṃ – Aññena sīsakatāhaṃ

Here bones of the hand; Here bones of the foot;
Here bones of the shin; Here bones of the thigh;
Here bones of the pelvis (hips); Here bones of the spine;
Here bones of the rib; Here bones of the chest;
Here bones of the arm; Here bones of the shoulder;
Here bones of the neck; Here bones of the chin;
Here bones of the teeth; Here bones of the skull;

So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo
Evaṃ dhammo, evaṃ dhāvī, etaṃ anatīto'ti.

Then if he were to reflect upon this, and compare it with his own body thus:
'This body of mine indeed is of the same nature, it will become
as such, not being able to transcend this condition.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body.
Or practising, externally, body-contemplation in the body.
Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kāyasmiṃ viharati
Vayadhammānupassī vā kāyasmiṃ viharati
Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body.
Or he lives contemplating the passing away of phenomena in the body.
Or he lives contemplating the arising and passing away
of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now
clearly established in him, just enough for knowledge into reality (insight),

and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising body-contemplation in the body."

&&&&&&&&&

Puna ca paraṃ bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ
aṭṭhikāni, setāni saṅkhavaṇṇū'panibhāni

"Again, monks, even as a monk were seeing a body (corpse), (which is) discarded in the cemetery reduced to loose bones bleached to the colour of shell-white.

So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo
Evaṃ dhammo, evaṃ dhāvī, etaṃ anatīto'ti.

Then if he were to reflect upon this, and compare it with his own body thus: 'This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body. Or practising, externally, body-contemplation in the body. Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kāyasmiṃ viharati
Vayadhammānupassī vā kāyasmiṃ viharati
Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body. Or he lives contemplating the passing away of phenomena in the body. Or he lives contemplating the arising and passing away of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti

Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now clearly established in him, just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising body-contemplation in the body."

&&&&&&&&&

Puna ca paraṃ bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ
aṭṭhikāni, puñjakitāni, terovassikāni

"Again, monks, even as a monk were seeing a body (corpse), (which is) discarded in the cemetery reduced to bones, lying in scattered heaps, over a year old.

So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo
Evaṃ dhammo, evaṃ dhāvī, etaṃ anatīto'ti.

Then if he were to reflect upon this, and compare it with his own body thus: 'This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body.
Or practising, externally, body-contemplation in the body.
Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kāyasmiṃ viharati
Vayadhammānupassī vā kāyasmiṃ viharati
Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body.
Or he lives contemplating the passing away of phenomena in the body.

Or he lives contemplating the arising and passing away of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now clearly established in him, just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising body-contemplation in the body."

&&&&&&&&&

Puna ca paraṃ bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ
aṭṭhikāni, pūtīni cuṇṇakajātāni

"Again, monks, even as a monk were seeing a body (corpse), (which is) discarded in the cemetery reduced to rotted bones, crumbling into powder.

So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo
Evaṃ dhammo, evaṃ dhāvī, etaṃ anatīto'ti.

Then if he were to reflect upon this, and compare it with his own body thus: 'This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati
Bahiddhā vā kāye kāyānupassī viharati
Ajjhattabhahiddhā vā kāye kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body.
Or practising, externally, body-contemplation in the body.
Or practising, internally and externally, body-contemplation in the body.

Samudayadhammānupassī vā kāyasmiṃ viharati

Vayadhammānupassī vā kāyasmiṃ viharati
Samudayavayadhammānupassī vā kāyasmiṃ viharati

Or he lives contemplating the arising of phenomena in the body.
Or he lives contemplating the passing away of phenomena in the body.
Or he lives contemplating the arising and passing away
of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the body' is now
clearly established in him, just enough for knowledge into reality (insight),
and just enough for mindfulness, and he remains completely detached,
clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising
body-contemplation in the body."

VEDANĀNUPASSANĀ
Contemplation on Feeling

Kathañca, bhikkhave, bhikkhū vedanāsu vedanānupassī viharati?

"And monks, how does a monk live practising
feeling-contemplation in feelings?

Idha, bhikkhave bhikkhū
Sukhaṃ vedanaṃ vediyamāno, Sukhaṃ vedanaṃ vediyāmī'ti pajānāti

Monks, herein, a monk, when experiencing a pleasant feeling,
knows, 'I am experiencing a pleasant feeling'.

Dukkhaṃ vedanaṃ vediyamāno,
Dukkhaṃ vedanaṃ vediyāmī'ti pajānāti

Or when experiencing a painful feeling,
knows, 'I am experiencing a painful feeling'.

Adukkhamasukhaṃ vedanaṃ vediyamāno,

Adukkhamasukhaṃ vedanaṃ vediyāmī'ti pajānāti

Or when experiencing a neutral feeling,
knows, 'I am experiencing a neutral feeling'.

Sāmisaṃ vā sukhaṃ vedanaṃ vediyamāno,
Sāmisaṃ sukhaṃ vedanaṃ vediyāmī'ti pajānāti

Or when experiencing a pleasant feeling connected with sensual things,
he knows, 'I am experiencing a pleasant feeling
connected with sensual things'.

Nirāmisaṃ vā sukhaṃ vedanaṃ vediyamāno,
Nirāmisaṃ sukhaṃ vedanaṃ vediyāmī'ti pajānāti

Or when experiencing a pleasant feeling connected with spiritual things,
he knows, 'I am experiencing a pleasant feeling
connected with spiritual things'.

Sāmisaṃ vā dukkhaṃ vedanaṃ vediyamāno,
Sāmisaṃ dukkhaṃ vedanaṃ vediyāmī'ti pajānāti

Or when experiencing a painful feeling connected with sensual things,
he knows, 'I am experiencing a painful feeling
connected with sensual things'.

Nirāmisaṃ vā dukkhaṃ vedanaṃ vediyamāno,
Nirāmisaṃ dukkhaṃ vedanaṃ vediyāmī'ti pajānāti

Or when experiencing a painful feeling connected with spiritual things,
he knows, 'I am experiencing a painful feeling
connected with spiritual things'.

Sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno,
Sāmisaṃ adukkhamasukhaṃ vedanaṃ vediyāmī'ti pajānāti

Or when experiencing a painful feeling connected with sensual things,
he knows, 'I am experiencing a neutral feeling
connected with sensual things'.

Nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno,
Nirāmisaṃ adukkhamasukkhaṃ vedanaṃ vediyāmī'ti pajānāti

Or when experiencing a neutral feeling connected with spiritual things,
he knows, 'I am experiencing a neutral feeling

Connected with spiritual things'.

Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati
Bahiddhā vā vedanāsu vedanānupassī viharati
Ajjhattabahiddhā vā vedanāsu vedanānupassī viharati

Thus he lives practising, internally, feeling-contemplation in feelings.
Or practising, externally, feeling- contemplation in feelings.
Or practising, internally and externally, feeling-contemplation in feelings.

Samudayadhammānupassī vā vedanāsu viharati
Vayadhammānupassī vā vedanāsu viharati
Samudayavayadhammānupassī vā vedanāsu viharati

Or he lives contemplating the arising of phenomena in the feelings.
Or he lives contemplating the passing away of phenomena in the feelings.
Or he lives contemplating the arising and passing away
of phenomena in the feelings.

Atthi vedanā'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the feeling', is now clearly established in him, just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū vedanāsu vedanānupassī viharati.

Monks, thus indeed, a monk lives practising
feeling-contemplation in the feelings."

CITTĀNUPASSANĀ – *Contemplation on Mind*

Kathañca, bhikkhave, bhikkhū citte cittānupassī viharati?

"And monks, how does a monk live practising
mind-contemplation in mind?

Idha, bhikkhave bhikkhū
Sarāgaṃ vā cittaṃ, sarāgaṃ cittan'ti pajānati,

vītarāgaṃ vā cittaṃ, vītarāgaṃ cittan'ti pajānāti

Monks, herein, a monk knows the lust-affected mind, as lust-affected; or he knows the lust-free mind, as lust-free.

Sadosaṃ vā cittaṃ, sadosaṃ cittan'ti pajānati,
vītadosaṃ vā cittaṃ, vītadosaṃ cittan'ti pajānāti

Or he knows the hate-affected mind, as hate-affected; or he knows the hate-free mind, as hate-free.

Samohaṃ vā cittaṃ, samohaṃ cittan'ti pajānati,
vītamohaṃ vā cittaṃ, vītamohaṃ cittan'ti pajānāti

Or he knows the delusion-affected mind, as delusion-affected; or he knows the delusion-free mind, as delusion-free.

Saṅkhittaṃ vā cittaṃ, saṅkhittaṃ cittan'ti pajānati,
vikkhittaṃ vā cittaṃ, vikkhittaṃ cittan'ti pajānāti

Or he knows the contracted state of mind, as contracted; or he knows the distracted mind, as distracted.

Mahaggataṃ vā cittaṃ, mahaggataṃ cittan'ti pajānati,
amahaggataṃ vā cittaṃ, amahaggataṃ cittan'ti pajānāti

Or he knows the developed state of mind, as developed; or he knows the undeveloped stated of mind, as undeveloped.

Sauttaraṃ vā cittaṃ, sauttaraṃ cittan'ti pajānati,
anuttaraṃ vā cittaṃ, anuttaraṃ cittan'ti pajānāti

Or he knows the surpassable state of mind, as surpassable; or he knows the unsurpassable state of mind, as unsurpassable.

Samāhitaṃ vā cittaṃ, samāhitaṃ cittan'ti pajānati,
asamāhitaṃ vā cittaṃ, asamāhitaṃ cittan'ti pajānāti

Or he knows the concentrated state of mind, as concentrated; or he knows the unconcentrated state of mind, as unconcentrated.

Vimuttaṃ vā cittaṃ, vimuttaṃ cittan'ti pajānati,
avimuttaṃ vā cittaṃ, avimuttaṃ cittan'ti pajānāti

Or he knows the freed mind, as freed;

or he knows the unfreed mind, as unfreed.

Iti ajjhattaṃ vā ciitte cittānupassī viharati
Bahiddhā vā citte cittānupassī viharati
Ajjhattabahiddhā vā citte cittānupassī viharati

Thus he lives practising, internally, mind-contemplation in the mind.
Or practising externally, mind- contemplation in the mind.
Or practising internally and externally, mind-contemplation in the mind.

Samudayadhammānupassī vā cittasmiṃ viharati
Vayadhammānupassī vā cittasmiṃ viharati
Samudayavayadhammānupassī vā cittasmiṃ viharati

Or he lives contemplating the arising of phenomena in the mind.
Or he lives contemplating the passing away of phenomena in the mind.
Or he lives contemplating the arising and passing away
of phenomena in the mind.

Atthi cittan'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the mind', is now
clearly established in him, just enough for knowledge into reality (insight),
and just enough for mindfulness, and he remains completely detached,
clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū citte cittānupassī viharati.

Monks, thus indeed, a monk lives practising
mind-contemplation in the mind."

DHAMMĀNUPASSANĀ
Contemplation on Mind-Objects

NĪVARAṆA PABBAṂ – *Five Mental Hindrances*

Kathañca, bhikkhave, bhikkhū dhammesu dhammānupassī viharati?

"And monks, how does a monk live practising
mental-object contemplation in the mental-objects?

Idha, bhikkhave bhikkhū dhammesu dhammānupassī viharati pañcasu nīvaraṇesu

Monks, herein, a monk lives practising mental-object contemplation in mentals of the five mental hindrances.

Kathañca, bhikkhave, bhikkhū dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

And monks, how does a monk live practising mental-object contemplation in mentals of the five mental hindrances?

Idha, bhikkhave, bhikkhū
Santaṃ vā ajjhattaṃ kāmacchandaṃ
Atthi me ajjhattaṃ kāmacchando'ti pajānati,
Asantaṃ vā ajjhattaṃ kāmacchandaṃ
Natthi me ajjhattaṃ kāmacchando'ti pajānati

Monks, herein, a monk, when sensual desire is present within, the monk knows, 'There is sensual desire in me' or when sensual desire is absent within, he knows, 'There is no sensual desire in me'.

Yathā ca anuppannassa kāmacchandassa uppādo hoti, tañca pajānāti,
Yathā ca uppannassa kāmacchandassa pahānaṃ hoti, tañca pajānāti
Yathā ca pahīnassa kāmacchandassa, āyatiṃ anuppādo hoti, tañca pajānāti

He knows how the arising of a non-arisen sensual desire comes to be; He knows how the discarding of an already arisen sensual desire comes to be; And he knows how the non-arising in the future of a discarded sensual desire comes to be.

Santaṃ vā ajjhattaṃ vyāpādaṃ
Atthi me ajjhattaṃ vyāpādo'ti pajānāti,
Asantaṃ vā ajjhattaṃ vyāpādaṃ
Natthi me ajjhattaṃ vyāpādo'ti pajānāti

When ill-will is present within, the monk knows, 'There is ill-will in me', or when ill-will is absent within, he knows, 'There is no ill-will in me'.

Yathā ca anuppannassa vyāpādassa uppādo hoti, tañca pajānāti,
Yathā ca uppannassa vyāpādassa pahānaṃ hoti, tañca pajānāti
Yathā ca pahīnassa vyāpādassa, āyatiṃ anuppādo hoti, tañca pajānāti

He knows how the arising of a non-arisen ill-will comes to be;
He knows how the discarding of an already arisen ill-will comes to be;
and He knows how the non-arising in the future of
a discarded ill-will comes to be.

Santaṃ vā ajjhattaṃ thīnamiddhaṃ,
Atthi me ajjhattaṃ thīnamiddhan'ti pajānāti,
Asantaṃ vā ajjhattaṃ thīnamiddhaṃ
Natthi me ajjhattaṃ thīnamiddhan'ti pajānāti

When sloth and torpor are present within, the monk knows,
'There is sloth and torpor in me', or when sloth and
torpor are absent within, he knows, 'There is no sloth and torpor in me'.

Yathā ca anuppannassa thīnamiddhassa uppādo hoti, tañca pajānāti;
Yathā ca uppannassa thīnamiddhassa pahānaṃ hoti, tañca pajānāti
Yathā ca pahīnassa thīnamiddhassa, āyatiṃ anuppādo hoti,
tañca pajānāti

He knows how the arising of a non-arisen sloth and torpor comes to be;
He knows how the discarding of an already arisen sloth and
torpor comes to be; And he knows how the non-arising
in the future of a discarded sloth and torpor comes to be.

Santaṃ vā ajjhattaṃ uddhacca kukkuccaṃ,
Atthi me ajjhattaṃ uddhacca kukkuccan'ti pajānāti,
Asantaṃ vā ajjhattaṃ uddhacca kukkuccaṃ
Natthi me ajjhattaṃ uddhacca kukkuccan'ti pajānāti

When restlessness and worry are present within, the monk knows,
'There is restlessness and worry in me', or when restlessness and worry
are absent within, he knows, 'There is no restlessness and worry in me'.

Yathā ca anuppannassa uddhacca kukkuccassa
uppādo hoti, tañca pajānāti,
Yathā ca uppannassa uddhacca kukkuccassa
pahānaṃ hoti, tañca pajānāti
Yathā ca pahīnassa uddhacca kukkuccassa
āyatiṃ anuppādo hoti, tañca pajānāti

He knows how the arising of a non-arisen restlessness and worry comes to
be; He knows how the discarding of an already arisen restlessness and
worry comes to be; And he knows how the non-arising in the future of a

discarded restlessness and worry comes to be.

Santaṃ vā ajjhattaṃ vicikicchaṃ,
Atthi me ajjhattaṃ vicikicchā'ti pajānāti,
Asantaṃ vā ajjhattaṃ vicikicchaṃ
Natthi me ajjhattaṃ vicikicchā'ti pajānāti

When doubt is present within, the monk knows, 'There is doubt in me', or when doubt is absent within, he knows, 'There is no doubt in me'.

Yathā ca anuppannāya vicikicchāya uppādo hoti, tañca pajānāti,
Yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañca pajānāti
Yathā ca pahīnāya vicikicchāya, āyatiṃ anuppādo hoti, tañca pajānāti

He knows how the arising of a non-arisen doubt comes to be; He knows how the discarding of an already arisen doubt comes to be; and he knows how the non-arising in the future of a discarded doubt comes to be.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati
Bahiddhā vā dhammesu dhammānupassī viharati
Ajjhattabahiddhā vā dhammesu dhammānupassī viharati

Thus he lives practising internally, mental-object-contemplation in mental-objects, or practising externally, mental-object-contemplation in mental-objects, or practising internally and externally, mental-object contemplation in the mental-objects.

Samudayadhammānupassī vā dhammesu viharati
Vayadhammānupassī vā dhammesu viharati
Samudayavayadhammānupassī vā dhammesu viharati

Or he lives contemplating the arising of phenomena in the mental-objects. Or he lives contemplating the passing away of phenomena in the mental-objects. Or he lives contemplating the arising and passing away of phenomena in the mental-objects.

Atthi dhammā'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the mental-object', is now clearly established in him, just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains

completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū dhammesu dhammānupassī viharati pañcasu nīvaraṇesu

Monks, thus indeed, a monk lives practising mental-object contemplation in the mental-objects of the five mental hindrances."

PAÑCŪPĀDĀNAKKHANDHA PABBAṂ

The Five Aggregates of Clinging

Puna ca paraṃ, bhikkhave, bhikkhū dhammesu dhammānupassī viharati pañcasupādānakkhandhesu

"Monks, again, a monk lives practising mental-object contemplation in mental-objects of the five aggregates of clinging.

Kathañca, bhikkhave, bhikkhū dhammesu dhammānupassī viharati pañcasupādānakkhandhesu?

And, how does a monk live practising mental-object contemplation of the five aggregates of clinging?

Idha, bhikkhave, bhikkhū
Iti rūpaṃ – Iti rūpassa samudayo – Iti rūpassa atthaṅgamo

Monks, herein, a monk reflects: 'Thus is corporeality (material form), thus is the arising of corporeality, (and) thus the passing away of corporeality';

Iti vedanā – Iti vedanāya samudayo – Iti vedanāya atthaṅgamo

He reflects: 'Thus is feeling, thus is the arising of feeling, (and) thus the passing away of feeling';

Iti saññā – Iti saññāya samudayo – Iti saññāya atthaṅgamo

He reflects: 'Thus is perception, thus is the arising of perception, (and) thus the passing away of perception';

Iti saṅkhārā – Iti saṅkhārānaṃ samudayo
Iti saṅkhārānaṃ atthaṅgamo

He reflects: 'Thus is mental-formations, thus is the arising of mental-formations (and) thus the passing away of mental- formations';

Iti viññāṇaṃ – Iti viññāṇassa samudayo – Iti viññāṇassa atthaṅgamo

He reflects: 'Thus is consciousness, thus is the arising of consciousness (and) thus the passing away of consciousness';

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati
Bahiddhā vā dhammesu dhammānupassī viharati
Ajjhattabahiddhā vā dhammesu dhammānupassī viharati

Thus he lives practising internally, mental-object-contemplation in mental-objects, or practising externally, mental-object-contemplation in mental-objects. Or practising internally and externally, mental-object contemplation in the mental-objects.

Samudayadhammānupassī vā dhammesu viharati
Vayadhammānupassī vā dhammesu viharati
Samudayavayadhammānupassī vā dhammesu viharati

Or he lives contemplating the arising of phenomena in the mental-objects. Or he lives contemplating the passing away of phenomena in the mental-objects. Or he lives contemplating the arising and passing away of phenomena in the mental-objects.

Atthi dhammā'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the mental-object', is now clearly established in him, just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū dhammesu dhammānupassī viharati pañcasupādānakkhandhesu

Monks, thus indeed, a monk lives practising mental-object contemplation in the mental-objects of the five aggregates of clinging."

CHA AJJHATTIKA BAHIDDHĀYATANA PABBAṂ

The Six Internal and External Sense Bases

Puna ca paraṃ, bhikkhave, bhikkhū
dhammesu dhammānupassī viharati
chasu ajjhattika-bāhiresu āyatanesu

"Monks, again, a monk lives practising mental-object contemplation in mental-objects of the six internal and six external sense bases.

Kathañca, bhikkhave, bhikkhū dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu?

And how does a monk lives practising mental-object contemplation in mental-objects of the six internal and six external sense bases?

Idha, bhikkhave, bhikkhū Cakkuñca pajānāti, rūpe ca pajānāti,
Yañca tadubhayaṃ paṭicca uppajjati – Saññojanaṃ tañca pajānāti

Monks, herein, a monk knows the eye, he knows the visible forms, and he knows the fetter that arises based upon the interaction of both (eye and forms);

Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti
Yathā ca uppannassa saññojanassa pahānaṃ hoti, tañca pajānāti
Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti,
tañca pajānāti

He knows how the arising of the non-arisen fetter comes to be;
He knows how the discarding of the already arisen fetter comes to be;
He knows how the non-arising in the future of the discarded fetter comes to be.

Sotañca pajānāti, sadde ca pajānāti,
Yañca tadubhayaṃ paṭicca uppajjati – Saññojanaṃ tañca pajānāti

He knows the ear, he knows the sounds, and he knows the fetter that arises based upon the interaction of both (ear and sounds);

Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti
Yathā ca uppannassa saññojanassa pahānaṃ hoti, tañca pajānāti
Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti,
tañca pajānāti

He knows how the arising of the non-arisen fetter comes to be;
He knows how the discarding of the already arisen fetter comes to be;
He knows how the non-arising in the future
of the discarded fetter comes to be.

Ghānañca pajānāti, gandhe ca pajānāti,
Yañca tadubhayaṃ paṭicca uppajjati – Saññojanaṃ tañca pajānāti

He knows the nose, he knows the smells, and he knows the fetter
that arises based upon the interaction of both (nose and smells);

Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti
Yathā ca uppannassa saññojanassa pahānaṃ hoti, tañca pajānāti
Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti,
tañca pajānāti

He knows how the arising of the non-arisen fetter comes to be;
He knows how the discarding of the already arisen fetter comes to be;
He knows how the non-arising in the future
of the discarded fetter comes to be.

Jivhañca pajānāti, rase ca pajānāti,
Yañca tadubhayaṃ paṭicca uppajjati – Saññojanaṃ tañca pajānāti

He knows the tongue, he knows the tastes, and he knows the fetter
that arises based upon the interaction of both (tongue and tastes);

Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti
Yathā ca uppannassa saññojanassa pahānaṃ hoti, tañca pajānāti
Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti,
tañca pajānāti

He knows how the arising of the non-arisen fetter comes to be;
He knows how the discarding of the already arisen fetter comes to be;
He knows how the non-arising in the future
of the discarded fetter comes to be.

Kāyañca pajānāti, phoṭṭhabbe ca pajānāti,
Yañca tadubhayaṃ paṭicca uppajjati – Saññojanaṃ tañca pajānāti

He knows the body, he knows the touches (tactual impressions),
and he knows the fetter that arises based upon
the interaction of both (body and touches);

Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti
Yathā ca uppannassa saññojanassa pahānaṃ hoti, tañca pajānāti
Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti,
tañca pajānāti

He knows how the arising of the non-arisen fetter comes to be;
He knows how the discarding of the already arisen fetter comes to be;
He knows how the non-arising in the future
of the discarded fetter comes to be.

Manañca pajānāti, dhamme ca pajānāti,
Yañca tadubhayaṃ paṭicca uppajjati – Saññojanaṃ tañca pajānāti

He knows the mind, he knows the mental-objects,
and he knows the fetter that arises based upon
the interaction of both (mind and mental-objects);

Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti
Yathā ca uppannassa saññojanassa pahānaṃ hoti, tañca pajānāti
Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti,
tañca pajānāti

He knows how the arising of the non-arisen fetter comes to be;
He knows how the discarding of the already arisen fetter comes to be;
He knows how the non-arising in the future
of the discarded fetter comes to be.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati
Bahiddhā vā dhammesu dhammānupassī viharati
Ajjhattabahiddhā vā dhammesu dhammānupassī viharati

Thus he lives practising, internally, mental-object-contemplation
in mental-objects. Or practising, externally, mental-object-contemplation
in mental-objects. Or practising, internally and externally,
mental-object contemplation in the mental-objects.

Samudayadhammānupassī vā dhammesu viharati
Vayadhammānupassī vā dhammesu viharati
Samudayavayadhammānupassī vā dhammesu viharati

Or he lives contemplating the arising of phenomena in the mental-objects.
Or he lives contemplating the passing away of phenomena
in the mental-objects. Or he lives contemplating the arising
and passing away of phenomena in the mental-objects.

Atthi dhammā'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the mental-object', is now clearly established in him, just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū Dhammesu dhammānupassī viharati
Chasu ajjhattika-bāhiresu āyatanesu

Monks, thus indeed, a monk lives practising mental-object-contemplation in the mental-objects of the six internal and six external sense bases."

SATTA BOJJHAṄGA PABBAṂ

The Seven Enlightenment Factors

Puna ca paraṃ, bhikkhave, bhikkhū
dhammesu dhammānupassī viharati sattasu bojjhaṅgesu

"Monks, again, a monk lives practising mental-object-contemplation in mental-objects of the Seven Enlightenment Factors.

Kathañca, bhikkhave, bhikkhū
dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

And how does a monk lives practising mental-object-contmeplation in mental-objects of the Seven Enlightenment Factors?

Idha, bhikkhave, bhikkhū
Santaṃ vā ajjhattaṃ satisambojjhaṅgaṃ
Atthi me ajjhattaṃ satisambojjhaṅgo'ti pajānāti
Asantaṃ vā ajjhattaṃ satisambojjhaṅgaṃ
Natthi me ajjhattaṃ satisambojjhaṅgo'ti pajānāti

Monks, herein, a monk when the Enlightenment Factor of Mindfulness is present within, the monk knows 'There is the Enligthenment Factor of Mindfulness in me'; Or when the Enlightenment Factor of Mindfulness is absent within, he knows, 'There is no Enlightenment Factor of Mindfulness in me'.

Yathā ca anuppannassa satisambojjhaṅgassa
uppādo hoti, tañca pajānāti
Yathā ca uppannassa satisambojjhaṅgassa
bhāvanāya pāri pūrī hoti, tañca pajānāti

He knows how the arising of the non-arisen Enlightenment Factor of Mindfulness comes to be; He knows how the perfection in the process of development of the already arisen Enlightenment Factor of Mindfulness comes to be;

Santaṃ vā ajjhattaṃ dhammavicaya-sambojjhaṅgaṃ
Atthi me ajjhattaṃ dhammavicaya-sambojjhaṅgo'ti pajānāti
Asantaṃ vā ajjhattaṃ dhammavicaya-sambojjhaṅgaṃ
Natthi me ajjhattaṃ dhammavicaya-sambojjhaṅgo'ti pajānāti

When the Enlightenment Factor of Investigation of Reality is present within, the monk knows 'There is the Enligthenment Factor of Investigation of Reality in me'; Or when the Enlightenment Factor of Investigation of Reality is absent within, he knows, 'There is no Enlightenment Factor of Investigation of Reality in me'.

Yathā ca anuppannassa dhammavicaya-sambojjhaṅgassa
uppādo hoti, tañca pajānāti
Yathā ca uppannassa dhammavicaya-sambojjhaṅgassa
bhāvanāya pāri pūrī hoti, tañca pajānāti

He knows how the arising of the non-arisen Enlightenment Factor of Investigation of Reality comes to be; He knows how the perfection in the process of development of the already arisen Enlightenment Factor of Investigation of Reality comes to be;

Santaṃ vā ajjhattaṃ viriya-sambojjhaṅgaṃ
Atthi me ajjhattaṃ viriya-sambojjhaṅgo'ti pajānāti
Asantaṃ vā ajjhattaṃ viriya-sambojjhaṅgaṃ
Natthi me ajjhattaṃ viriya-sambojjhaṅgo'ti pajānāti

When the Enlightenment Factor of Self-Effort is present within, the monk knows, 'There is the Enlightenment Factor of Self-Effort in me'; Or when the Enlightenment Factor of Self-Effort is absent within, he knows, 'There is no Enlightenment Factor of Self-Effort in me'.

Yathā ca anuppannassa viriya-sambojjhaṅgassa
uppādo hoti, tañca pajānāti
Yathā ca uppannassa viriya-sambojjhaṅgassa

bhāvanāya pāri pūrī hoti, tañca pajānāti

He knows how the arising of the non-arisen Enlightenment Factor of Self-Effort comes to be; He knows how the perfection in the process of development of the already arisen Enlightenment Factor of Self-Effort comes to be;

Santaṃ vā ajjhattaṃ pīti-sambojjhaṅgaṃ
Atthi me ajjhattaṃ pīti-sambojjhaṅgo'ti pajānāti
Asantaṃ vā ajjhattaṃ pīti-sambojjhaṅgaṃ
Natthi me ajjhattaṃ pīti-sambojjhaṅgo'ti pajānāti

When the Enlightenment Factor of Rapture is present within, the monk knows, 'There is the Enlightenment Factor of Rapture in me'; Or when the Enlightenment Factor of Rapture is absent within, he knows, 'There is no Enlightenment Factor of Rapture in me'.

Yathā ca anuppannassa pīti-sambojjhaṅgassa
uppādo hoti, tañca pajānāti
Yathā ca uppannassa pīti-sambojjhaṅgassa
bhāvanāya pāri pūrī hoti, tañca pajānāti

He knows how the arising of the non-arisen Enlightenment Factor of Rapture comes to be; He knows how the perfection in the process of development of the already arisen Enlightenment Factor of Rapture comes to be;

Santaṃ vā ajjhattaṃ passaddhi-sambojjhaṅgaṃ
Atthi me ajjhattaṃ passaddhi-sambojjhaṅgo'ti pajānāti
Asantaṃ vā ajjhattaṃ passaddhi-sambojjhaṅgaṃ
Natthi me ajjhattaṃ passaddhi-sambojjhaṅgo'ti pajānāti

When the Enlightenment Factor of Tranquility is present within, the monk knows, 'There is the Enlightenment Factor of Tranquility in me'; Or when the Enlightenment Factor of Tranquility is absent within, he knows, 'There is no Enlightenment Factor of Tranquility in me'.

Yathā ca anuppannassa passaddhi-sambojjhaṅgassa
uppādo hoti, tañca pajānāti
Yathā ca uppannassa passaddhi-sambojjhaṅgassa
bhāvanāya pāri pūrī hoti, tañca pajānāti

He knows how the arising of the non-arisen Enlightenment Factor of Tranquility comes to be; He knows how the perfection in the process of

development of the already arisen Enlightenment Factor of Tranquility comes to be;

Santaṃ vā ajjhattaṃ samādhi-sambojjhaṅgaṃ
Atthi me ajjhattaṃ samādhi-sambojjhaṅgo'ti pajānāti
Asantaṃ vā ajjhattaṃ samādhi-sambojjhaṅgaṃ
Natthi me ajjhattaṃ samādhi-sambojjhaṅgo'ti pajānāti

When the Enlightenment Factor of Meditative Concentration is present within, the monk knows, 'There is the Enlightenment Factor of Meditative Concentration in me'; Or when the Enlightenment Factor of Meditative Concentration is absent within, he knows, 'There is no Enlightenment Factor of Meditative Concentration in me'.

Yathā ca anuppannassa samādhi-sambojjhaṅgassa
uppādo hoti, tañca pajānāti
Yathā ca uppannassa samādhi-sambojjhaṅgassa
bhāvanāya pāri pūrī hoti, tañca pajānāti

He knows how the arising of the non-arisen Enlightenment Factor of Meditative Concentration comes to be; He knows how the perfection in the process of development of the already arisen Enlightenment Factor of Meditative Concentration comes to be;

Santaṃ vā ajjhattaṃ upekkhā-sambojjhaṅgaṃ
Atthi me ajjhattaṃ upekkhā-sambojjhaṅgo'ti pajānāti
Asantaṃ vā ajjhattaṃ upekkhā-sambojjhaṅgaṃ
Natthi me ajjhattaṃ upekkhā-sambojjhaṅgo'ti pajānāti

When the Enlightenment Factor of Equanimity is present within, the monk knows, 'There is the Enlightenment Factor of Equanimity in me'; Or when the Enlightenment Factor of Equanimity is absent within, he knows, 'There is no Enlightenment Factor of Equanimity in me'.

Yathā ca anuppannassa upekkhā-sambojjhaṅgassa
uppādo hoti, tañca pajānāti
Yathā ca uppannassa upekkhā-sambojjhaṅgassa
bhāvanāya pāri pūrī hoti, tañca pajānāti

He knows how the arising of the non-arisen Enlightenment Factor of Equanimity comes to be; He knows how the perfection in the process of development of the already arisen Enlightenment Factor of Equanimity comes to be.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati
Bahiddhā vā dhammesu dhammānupassī viharati
Ajjhattabahiddhā vā dhammesu dhammānupassī viharati

Thus he lives practising, internally, mental-object-contemplation in mental-objects, or practising, externally, mental-object-contemplation in mental-objects. Or practising, internally and externally, mental-object contemplation in the mental-objects.

Samudayadhammānupassī vā dhammesu viharati
Vayadhammānupassī vā dhammesu viharati
Samudayavayadhammānupassī vā dhammesu viharati

Or he lives contemplating the arising of phenomena in the mental-objects. Or he lives contemplating the passing away of phenomena in the mental-objects. Or he lives contemplating the arising and passing away of phenomena in the mental-objects.

Atthi dhammā'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the mental-object', is now clearly established in him, just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū
dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Monks, thus indeed, a monk lives practising mental-object-contemplation in the mental-objects of the Seven Enlightenment Factors."

CATU SACCA PABBAṂ
The Four Noble Truths

Puna ca paraṃ, bhikkhave,
bhikkhū dhammesu dhammānupassī viharati catusu ariyasaccesu.

"Monks, again, a monk lives practising mental-object-contemplation in mental-objects of the Four Noble Truths.

Kathañca, bhikkhave, bhikkhū
dhammesu dhammānupassī viharati catusu ariyasaccesu?

And how does a monk lives practising mental-object-contemplation in mental-objects of the Four Noble Truths?

Idha, bhikkhave, bhikkhū Idaṃ Dukkhan'ti yathābhūtaṃ pajānāti.

Monks, herein a monk knows, as it really is, 'This is Suffering'.

Ayaṃ Dukkha-samudayo'ti yathābhūtaṃ pajānāti.

He knows, as it really is, 'This is the Cause of Suffering'.

Ayaṃ Dukkha-nirodho'ti yathābhūtaṃ pajānāti.

He knows, as it really is, 'This is the Cessation of Suffering'.

Ayaṃ Dukkhanirodha gāminīpaṭipadā'ti yathābhūtaṃ pajānāti.

He knows, as it really is, 'This is the Path of practice leading to the Cessation of Suffering'.

DUKKHA SACCAṂ
The Truth of Suffering

Katamañ ca, bhikkhave, dukkhaṃ ariyasaccaṃ?

And, monks, what is the Noble Truth of Suffering?

Jāti'pi dukkhā. Jarā'pi dukkhā. Maraṇaṃ'pi dukkhaṃ.
Soka parideva dukkha domanassupāyāsā'pi dukkhā.

Birth is suffering. Ageing is suffering. Death is suffering. Grief, lamentation, pain, sadness and despair are suffering.

Appiyehi sampayogo dukkho. Piyehi vippayogo dukkho.
Yampiccham na labhati tam'pi dukkhaṃ.
Saṅkhittena pañcūpādānakkhandhā dukkhā.

Being attached to the unloved is suffering. Being separated from the loved is suffering. Not getting what one wants is suffering. In short, the five aggregates of grasping are suffering.

Katamā ca, bhikkhave, jāti?

Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti, sañjāti, okkanti, nibbatti, abhinibbatti, khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho. Ayaṃ vuccati, bhikkhave, jāti.

And what, monks, is birth? The birth of different kinds of beings, in the various realms of sentient existence, their being born, their origination, their being conceived, their coming into existence, the manifestation of their aggregates of being, the acquisition of the sense-bases. This, monks, is called birth.

Katamā ca, bhikkhave, jarā?
Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni, indriyānaṃ paripāko. Ayaṃ vuccati, bhikkhave, jarā.

And what, monks, is ageing? The ageing of different kinds of beings in the various realms of sentient existence, they are aged, frail, grey and wrinkled, the declining of their life-force, the wearing-out of their sense faculties, This, monks, is called old age.

Katamañ ca, bhikkhave, maraṇaṃ?
Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti, cavanatā, bhedo, antaradhānaṃ, maccumaraṇaṃ kālakiriyā khandhānaṃ bhedo, kalebarassa nikkhepo, jīvitindriyassa upacchedo.
Idaṃ vuccati, bhikkhave, maraṇaṃ.

Now, what, monks, is death? The departing of different kinds of beings in the various realms of sentient existence, their leaving, their removal, disappearance, demise, passing away, decease, dissolution of the aggregates and discarding of the body, the destruction of the faculty of life. This, monks, is called death.

Katamo ca, bhikkhave, soko?
Yo kho, bhikkhave, aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkha dhammena phuṭṭhassa soko socanā socitattaṃ, anto soko, anto parisoko. Ayaṃ vuccati, bhikkhave, soko.

Now, what, monks, is grief? The grief arising from this or that loss, or this or that adversity which one encounters, the grieving, the sorrowful state, inner distress, inner mental affliction. This, monks, is called grief.

Katamo ca, bhikkhave, paridevo?
Yo kho, bhikkhave, aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkha dhammena phuṭṭhassa ādevo, paridevo,

ādevanā, paridevanā, ādevitattaṃ, paridevitattaṃ.
Ayaṃ vuccati, bhikkhave, paridevo.

Now, what, monks, is lamentation? The lamentation arising from this or that loss, or this or that adversity which one encounters, the wail, the lament, the act of wailing and lamenting, the state of wailing and lamenting. This, monks, is called lamentation.

Katamañ ca, bhikkhave, dukkhaṃ?
Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ, kāyasamphassajaṃ dukkhaṃ, asātaṃ vedayitaṃ.
Idaṃ vuccati, bhikkhave, dukkhaṃ.

Now, what, monks, is pain? Monks, whatsoever there is of bodily pain, bodily unpleasant sensation, the painful and unpleasant feeling produced by bodily contact. This, monks, is called pain.

Katamañ ca, bhikkhave, domanassaṃ?
Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ, cetasikaṃ asātaṃ, manosamphassajaṃ dukkhaṃ, asātaṃ vedayitaṃ.
Idaṃ vuccati, bhikkhave, domanassaṃ.

Now, what, monks, is sadness? Monks, whatsoever there is of mental pain, inner unpleasantness, the painful and unpleasant feeling occasioned by mental unpleasant feeling occasioned by mental contact. This, monks, is called sadness.

Katamo ca, bhikkhave, upāyāso?
Yo kho, bhikkhave, aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkha dhammena phuṭṭhassa āyāso, upāyāso, āyāsitattaṃ, upāyāsitattaṃ. Ayaṃ vuccati, bhikkhave, upāyāso.

Now, what, monks, is despair? Whatsoever inner distress there is for this or that loss, or this or that adversity which one encounters, despondency, dejection, the despondent and dejected states of mind. This, monks, is called despair.

Katamo ca, bhikkhave, appiyehi sampayogo dukkho?
Idha bhikkhave, yassa te honti aniṭṭhā, akantā, amanāpā, rūpā, saddā, gandhā, rasā, phoṭṭhabbā dhammā.

And what, monks, is being attached to the unloved is suffering? Here, whoever has unwanted, disliked, unpleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects.

Ye vā panassa te honti anatthakāmā, ahitakāmā aphāsukāmā ayogakkhemakāmā. Yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhavo, Ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.

Or whoever encounters ill-wishers, wishers of harm, of discomfort, of insecurity with whom they have concourse, intercourse, connection, union, That, monks, is called being attached to the unloved, is suffering.

Katamo ca, bhikkhave, piyehi vippayogo dukkho?
Idha bhikkhave, yassa te honti iṭṭhā kantā, manāpā, rūpā, saddā, gandhā, rasā, phoṭṭhabbā dhammā.

And what is being separated from the loved is suffering?
Here, whoever has what is wanted, liked, pleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects.

Ye vā panassa te honti atthakāmā, hitakāmā phāsukāmā yogakkhemakāmā, mātā vā, pitā vā, bhātā vā, bhaginī vā, mittā vā, amaccā vā, ñātisālohitā vā

Or whoever encounters well-wishers, wishers of good, of comfort, of security, mother or father, or borther or sister, or younger kinsmen, or friends or colleagues, or blood-relations,

Yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissībhāvo Ayaṃ vuccati, bhikkhave, piyehi sampayogo dukkho.

And then is deprived of such concourse, intercourse, connection, union, That, monks, is called being separated from the loved, is suffering.

Katamañ ca, bhikkhave, yampiccham na labhati tampi dukkham?
Jātidhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati aho vata mayaṃ na jātidhammā assāma na ca vata no jāti āgaccheyyā'ti, na kho panetaṃ icchāya pattabbaṃ
Idampi yampiccham na labhati tampi dukkham

Now, what, monks, is suffering for not getting what one wishes?
Monks, for beings who are subject to birth, this wish arises: 'Oh! That we were not subject to birth! Oh! That no new birth were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering.

Jarādhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati aho vata mayaṃ na jarādhammā assāma na ca vata no jara āgaccheyyā'ti, na kho panetaṃ icchāya pattabbaṃ

Idampi yampiccham na labhati tampi dukkham

Monks, for beings who are subject to old age, this wish arises: 'Oh! That we were not subject to old age! Oh! That no old age were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering.

Vyādhidhammānam bhikkhave sattānam evam icchā uppajjati
aho vata mayam na vyādhidhammā assāma
na ca vata no vyādhī āgaccheyyā'ti,
na kho panetam icchāya pattabbam
Idampi yampiccham na labhati tampi dukkham

Monks, for beings who are subject to diseases, this wish arises: 'Oh! That we were not subject to diseases! Oh! That no diseases were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering.

Maraṇadhammānam bhikkhave sattānam evam icchā uppajjati
aho vata mayam na maraṇamdhammā assāma na ca vata no maraṇam
āgaccheyyā'ti, na kho panetam icchāya pattabbam
Idampi yampiccham na labhati tampi dukkham

Monks, for beings who are subject to death, this wish arises: 'Oh! That we were not subject to death! Oh! That no death were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering.

Sokaparīdevadukkha domanassupāyāsa dhammānam bhikkhave
sattānam evam icchā uppajjati aho vata mayam na
sokaparīdevadukkha domanassupāyāsa dhammā assāma
na ca vata no sokaparīdevadukkha domanassupāyāsa āgaccheyyan'ti,
na kho panetam icchāya pattabbam
Idampi yampiccham na labhati tampi dukkham

Monks, for beings who are subject to grief, lamentation, pain, sadness and despair, this wish arises: 'Oh! That we were not subject to grief, lamentation, pain, sadness and despair! Oh! That no grief, lamentation, pain, sadness and despair were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering.

Katame ca bhikkhave saṅkhittena pañcūpādānakkhandhā dukkhā?
Seyyathīdam Rūpūpādānakkhandho, Vedanūpādānakkhandho,

Saññūpādānakkhandho, Saṅkhārūpādānakkhandho,
Viññāṇūpādānakkhandho.
Ime vuccanti bhikkhave saṅkhittena pañcūpādānakkhandhā dukkhā.

Now, what, monks, is briefly,
the five aggregates of clinging are suffering?
They are, namely: The corporeality-aggregate of clinging,
the feeling-aggregate of clinging, the perception-aggregate of clinging,
the mental-formations-aggregate of clinging,
the consciousness-aggregate of clinging. These, monks,
are called 'Briefly, the five aggregates of clinging are suffering'.

Idaṃ, vuccati bhikkhave Dukkhaṃ ariyasacccaṃ.

This, monks, is called the Noble Truth of Suffering".

SAMUDAYA SACCAṂ
The Cause of Suffering

Katamañ ca bhikkhave Dukkhasamudayaṃ ariyasaccaṃ?
Yāyaṃ taṇhā, ponobhavikā nandirāgasahagatā tatratatrābhinandinī
seyyathīdaṃ kāmataṇhā, bhavataṇhā, vibhavataṇhā.

"And, monks, what is the Noble Truth of the Casue of Suffering?
It is this craving which brings about fresh rebirth, is involved in pleasure
and lust and which finds delight, ever afresh, now here and now there,
namely, the craving for sensual pleasure,
craving for continued existence (and) craving for non-existence.

Sā kho panesā bhikkhave taṇhā
kattha uppajjamānā uppajjati kattha nivisamānā nivisati?

But, monks, where does this craving find it congenial to arise,
where does it find it congenial to take roots?

Yaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Whatever delightful and pleasurable things there are in this world,
therein this craving finds it congenial to arise,
therein finds it congenial to take roots.

Kiñca loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati?

And, what are the delightful and pleasurable things in the world in which this craving finds it congenial to arise and take roots?

Cakkhuṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Eye, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Sotaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Ear, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Ghāṇaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Nose, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Jivhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Tongue, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Kāyo loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Body, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Mano loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Mind, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Rūpā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Visible forms, in this world, are the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Saddā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Sounds, in this world, are the delightful and pleasurable things.
Herein, this craving finds it congenial to arise and to take roots.

Gandhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Smells, in this world, are the delightful and pleasurable things.
Herein, this craving finds it congenial to arise and to take roots.

Rasā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Tastes, in this world, are the delightful and pleasurable things.
Herein, this craving finds it congenial to arise and to take roots.

Phoṭṭhabbā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Bodily contacts, in this world, are the delightful and pleasurable things.
Herein, this craving finds it congenial to arise and to take roots.

Dhammā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Mental-objects, in this world, are the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Cakkhuviññānaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Eye consciousness, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Sotaviññānaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Ear consciousness, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Ghānaviññānaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Nose consciousness, in this world, is the delightful and pleasurable thing.

Herein, this craving finds it congenial to arise and to take roots.

Jivhāviññānaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Kāyaviññānaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Manoviññānaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Mind consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Cakkhusamphasso loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Visual (sense) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Sotasamphasso loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Ghānasamphasso loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Jivhāsamphasso loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Kāyasamphasso loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Manosamphasso loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Sotasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Ghānasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Feeling born of the smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Jivhāsamphassajā vedanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Feeling born of the tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Kāyasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Feeling born of the bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Manosamphassajā vedanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Feeling born of the mental impression, in this world,
is the delightful and pleasurable thing. Herein, this craving
finds it congenial to arise and to take roots.

Rūpasaññā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Perception of visible-form, in this world,
is the delightful and pleasurable thing. Herein, this craving
finds it congenial to arise and to take roots.

Saddasaññā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Perception of sound, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Gandhasaññā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Perception of smell, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Rasasaññā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Perception of taste, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Phoṭṭhabbasaññā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Perception of bodily contact, in this world,
is the delightful and pleasurable thing. Herein, this craving
finds it congenial to arise and to take roots.

Dhammasaññā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Perception of mental-objects, in this world,
is the delightful and pleasurable thing. Herein, this craving
finds it congenial to arise
and to take roots.

Rūpasañcetanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Volition for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Saddasañcetanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Volition for sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Gandhasañcetanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Rasasañcetanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Phoṭṭhabbasañcetanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Volition for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Dhammasañcetanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Volition for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Rūpataṇhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Craving for visible-forms, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Saddataṇhā loke piyarūpaṃ sātarūpaṃ

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Gandhataṇhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Craving for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Rasataṇhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Craving for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Phoṭṭhabbataṇhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Craving for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Dhammataṇhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Craving for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Rūpavitakko loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Thought conception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Saddavitakko loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Thought conception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Gandhavitakko loke piyarūpaṃ sātarūpaṃ

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Thought conception of smell, in this world,
is the delightful and pleasurable thing. Herein, this craving
finds it congenial to arise and to take roots.

Rasavitakko loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Thought conception of taste, in this world,
is the delightful and pleasurable thing. Herein, this craving
finds it congenial to arise and to take roots.

Phoṭṭhabbavitakko loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Thought conception of bodily contact, in this world,
is the delightful and pleasurable thing. Herein, this craving
finds it congenial to arise and to take roots.

Dhammavitakko loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Thought conception of mental-objects, in this world,
is the delightful and pleasurable thing. Herein, this craving
finds it congenial to arise and to take roots.

Rūpavicāro loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Pondering of visible-forms, in this world,
is the delightful and pleasurable thing. Herein, this craving
finds it congenial to arise and to take roots.

Saddavicāro loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Pondering of sound, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Gandhavicāro loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Pondering of smell, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Rasavicāro loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Pondering of taste, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

Phoṭṭhabbavicāro loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Pondering of bodily contact, in this world,
is the delightful and pleasurable thing. Herein, this craving
finds it congenial to arise and to take roots.

Dhammavicāro loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Pondering of mental-objects, in this world,
is the delightful and pleasurable thing. Herein, this craving
finds it congenial to arise and to take roots.

Idaṃ vuccati bhikkhave Dukkhasamudayaṃ ariyasaccaṃ

This, monks, is called the Noble Truth of the Casue of Suffering".

NIRODHA SACCAṂ
The Cessation of Suffering

Katamañ ca bhikkhave Dukkhanirodhaṃ ariyasaccaṃ?
Yo tassāyeva taṇhāya asesavirāganirodho
cāgo paṭinissaggo mutti anālayo.

"And, monks, what is the Noble Truth of the Cessation of Suffering?
It is the total fading away and Cessation of this very craving,
its abandoning and forsaking, the Liberation and Detachment from it.

Sā kho panesā bhikkhave taṇhā kattha pahīyamānā pahīyati?
Kattha nirujjhamānā nirujjhati?

But, where is this craving effectively abandoned?
Where is it made extinct?

Yaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Whatever delightful and pleasurable things there are in this world, herein, this craving is effectively abandoned and made extinct.

Kiñca loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati?

And what is the delightful and pleasurable thing in this world, in which this craving is effectively abandoned and made extinct?

Cakkhuṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Eye, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Sotaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Ear, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Ghānaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Nose, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Jivhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Tongue, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Kāyo loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Body, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Mano loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Mind, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Rūpā loke piyarūpaṃ sātarūpaṃ

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Visible forms, in this world, are the delightful and pleasurable things.
Herein, this craving is effectively abandoned and made extinct.

Saddā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Sounds, in this world, are the delightful and pleasurable things.
Herein, this craving is effectively abandoned and made extinct.

Gandhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Smells, in this world, are the delightful and pleasurable things.
Herein, this craving is effectively abandoned and made extinct.

Rasā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Tastes, in this world, are the delightful and pleasurable thing.
Herein, this craving is effectively abandoned and made extinct.

Phoṭṭhabbā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Bodily contacts, in this world, are the delightful and pleasurable things.
Herein, this craving is effectively abandoned and made extinct.

Dhammā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Mental-objects, in this world, are the delightful and pleasurable things.
Herein, this craving is effectively abandoned and made extinct.

Cakkhuviññāṇaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Eye consciousness, in this world, is the delightful and pleasurable thing.
Herein, this craving is effectively abandoned and made extinct.

Sotaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Ear consciousness, in this world, is the delightful and pleasurable thing.
Herein, this craving is effectively abandoned and made extinct.

Ghānaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Nose consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Jivhāviññāṇaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Kāyaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Mind consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Cakkhusamphasso loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Visual (sense) impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Sotasamphasso loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Ghānasamphasso loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Jivhāsamphasso loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Kāyasamphasso loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Manosamphasso loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Sotasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Ghānasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Feeling born of the smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Jivhāsamphassajā vedanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Feeling born of the tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Kāyasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Feeling born of the tactile impression, in this world,
is the delightful and pleasurable thing. Herein, this craving
is effectively abandoned and made extinct.

Manosamphassajā vedanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Feeling born of the mental impression, in this world,
is the delightful and pleasurable thing. Herein, this craving
is effectively abandoned and made extinct.

Rūpasaññā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Perception of visible form, in this world,
is the delightful and pleasurable thing. Herein, this craving
is effectively abandoned and made extinct.

Saddasaññā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Perception of sound, in this world, is the delightful and pleasurable thing.
Herein, this craving is effectively abandoned and made extinct.

Gandhasaññā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Perception of smell, in this world, is the delightful and pleasurable thing.
Herein, this craving is effectively abandoned and made extinct.

Rasasaññā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Perception of taste, in this world, is the delightful and pleasurable thing.
Herein, this craving is effectively abandoned and made extinct.

Phoṭṭhabbasaññā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Perception of bodily contact, in this world,
is the delightful and pleasurable thing. Herein, this craving
is effectively abandoned and made extinct.

Dhammasaññā loke piyarūpaṃ sātarūpaṃ

etthesā taṇhā pahīyamānā pahīyati,ettha nirujjhamānā nirujjhati

Perception of mental-objects, in this world,
is the delightful and pleasurable thing. Herein, this craving
is effectively abandoned and made extinct.

Rūpasañcetanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Volition for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Saddasañcetanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Volition for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Gandhasañcetanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Rasasañcetanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Phoṭṭhabbasañcetanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Volition for bodily contact, in this world,
is the delightful and pleasurable thing. Herein, this craving
is effectively abandoned and made extinct.

Dhammasañcetanā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Volition for mental-objects, in this world,
is the delightful and pleasurable thing. Herein, this craving
is effectively abandoned and made extinct.

Rūpataṇhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Craving for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Saddataṇhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Gandhataṇhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Craving for smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Rasataṇhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Craving for taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Phoṭṭhabbataṇhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Craving for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Dhammataṇhā loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Craving for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Rūpavitakko loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Thought conception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Saddavitakko loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Thought conception of sound, in this world,
is the delightful and pleasurable thing. Herein, this craving
is effectively abandoned and made extinct.

Gandhavitakko loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Thought conception of smell, in this world,
is the delightful and pleasurable thing. Herein, this craving
is effectively abandoned and made extinct.

Rasavitakko loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Thought conception of taste, in this world,
is the delightful and pleasurable thing. Herein, this craving
is effectively abandoned and made extinct.

Phoṭṭhabbavitakko loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Thought conception of bodily contact, in this world,
is the delightful and pleasurable thing. Herein, this craving
is effectively abandoned and made extinct.

Dhammavitakko loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Thought conception of mental-objects, in this world,
is the delightful and pleasurable thing. Herein, this craving
is effectively abandoned and made extinct.

Rūpavicāro loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Pondering of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Saddavicāro loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Pondering of sound, in this world, is the delightful and pleasurable thing.
Herein, this craving is effectively abandoned and made extinct.

Gandhavicāro loke piyarūpaṃ sātarūpaṃ

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Pondering of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Rasavicāro loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Pondering of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Phoṭṭhabbavicāro loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Pondering of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Dhammavicāro loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

Pondering of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Idaṃ vuccati bhikkhave Dukkhanirodhaṃ ariyasaccaṃ.

This, monks, is called the Noble Truth of the Cessation of Suffering.

ARIYO AṬṬHAṄGIKO MAGGO
The Noble Eight-Fold Path

Katamañ ca, bhikkhave,
Dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

"And, monks, what is the Noble Truth of the Path leading to the Cessation of Suffering?"

Ayam'eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ:
Sammā Diṭṭhi, Sammā Saṅkappo, Sammā Vācā, Sammā Kammanto, Sammā Ājīvo, Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.

It is this very Noble Eight-fold Path, namely:

Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Katamā bhikkhave Sammā Diṭṭhi?
Yaṃ kho bhikkhave dukkhe ñāṇaṃ, Dukkhasamudaye ñāṇaṃ Dukkhanirodhe ñāṇaṃ, Dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati bhikkhave Sammā Diṭṭhi.

And, monks, what is Right Understanding?
Monks, it is the insight into the (universality of) suffering, insight into the Casue of Suffering, insight into the Cessation of Suffering, insight into the Path leading to the Cessation of Suffering. This, monks, is called Right Understanding.

Katamo ca bhikkhave Sammā Saṅkappo?
Nekkhamma saṅkappo, avyāpāda saṅkappo, avihiṃsā saṅkappo. Ayaṃ vuccati bhikkhave Sammā Saṅkappo.

And, monks, what is Right Thought?
The thought free from sensuality, thought free from ill-will, thought free from cruelty. This, monks, is called Right Thought.

Katamā ca bhikkhave Sammā Vācā?
Musāvādā veramaṇī, pisunā vācā veramaṇī, pharusā vācā veramaṇī, samphappalāpā veramaṇī. Ayaṃ vuccati bhikkhave Sammā Vācā.

And, monks, what is Right Speech? Abstaining from lying, abstaining from slandering, abstaining from harsh words, abstaining from gossiping. This, monks, is called Right Speech.

Katamo ca bhikkhave Sammā Kammanto?
Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī. Ayaṃ vuccati bhikkhave Sammā Kammanto.

And, monks, what is Right Action?
Abstaining from killing, abstaining from stealing, abstaining from sexual misconduct. This, monks, is called Right Action.

Katamo ca bhikkhave Sammā Ājīvo?
Idha bhikkhave ariyasāvako micchā ājīvaṃ pahāya, sammā ājīvena jivikaṃ kappeti. Ayaṃ vuccati bhikkhave Sammā Ājīvo.

And, monks, what is Right Livelihood? Herein, monks, a noble disciple, having abandoned wrong livelihood, ekes out his livelihood by right way of living. This, monks, is called Right Livelihood.

Katamo ca bhikkhave Sammā Vāyāmo?
Idha bhikkhave bhikkhū anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya, chandaṃ janeti vāyamati viriyaṃ ārabhati, cittaṃ paggaṇhāti padahati.

And, monks, what is Right Effort?
Herein, monks, a monk applies his will for the non-arising of wrong, unwholesome states which have not yet arisen, he puts forth effort, stirs up his energy, bends his mind to it, and strives.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya, chandaṃ janeti vāyamati viriyaṃ ārabhati,
cittaṃ paggaṇhāti padahati.

He applies his will to maintain the overcoming of wrong, unwholesome states which have already arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati, cittaṃ paggaṇhāti padahati.

He applies his will for the arising of wholesome states which have not yet arisen, he puts forth effort, stirs up his energy, bends his mind to it, and strives.

Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā, chandaṃ janeti vāyamati viriyaṃ ārabhati citaṃ paggaṇhāti padahati.
Ayaṃ vuccati bhikkhave Sammā Vāyāmo.

He applies his will for maintaining the wholesome states which have already arisen and for not neglecting them, but for bringing about the fulfilment of the growth, maturity and perfection of this state, he puts forth effort, stirs up his energy, bends his mind to it, and strives.
This, monks, is called Right Effort.

Katamā ca bhikkhave Sammā Sati?
Idha bhikkhave bhikkhū Kāye kāyānupassī viharati
ātāpi sampajāno satimā vineyya loke adhijjhādomanassaṃ.

And, monks, what is Right Mindfulness?
Herein, monks, a monk lives practising body-contemplation in the body, (remaining) ardent, clearly comprehending and mindful, having outgrown convetousness for and auguish about the world.

Vedanāsu vedanānupassī viharati
ātāpi sampajāno satimā vineyya loke adhijjhādomanassaṃ.

He lives practising feeling-contemplation in feeling, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

Citte cittānupassī viharati
ātāpi sampajāno satimā vineyya loke adhijjhādomanassaṃ.

He lives practising mind-contemplation in mind, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

Dhammesu dhammānupassī viharati ātāpi sampajāno satimā vineyya loke adhijjhādomanassaṃ. Ayaṃ vuccati bhikkhave Sammā Sati.

He lives practising mental-object contemplation in mental-objects, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world. This, monks, is called Right Mindfulness.

Katamo ca bhikkhave Sammā Samādhi?
Idha bhikkhave bhikkhū Vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ Vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati.

And, monks, what is Right Concentration?
Herein, monks, a monk being detached from sensual objects and detached from unwholesome things, enters into the first stage of ecstatic absorption which is born of detachment and accompanied by initial and sustained thoughts and imbued with rapture and joy.

Vitakka vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati.

Upon the subsiding of both initial and sustained thoughts, having gained inner tranquility and the unification of mind, he enters into the second stage of absorption which is free from initial and sustained thoughts, and is born of ecstatic concentration and imbued with rapture and joy.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti. Yantaṃ ariyā ācikkhanti upekkhako satimā sukhavihārī'ti. Tatiyajjhānaṃ upasampajja viharati.

On fading away of rapture, he now dwells in equanimity, fully mindful and clearly comprehending, and he experiences in his person that bliss of which the Noble One says, 'Happy, indeed, is he who dwells equanimous and mindful,' and thus enters into the third stage of ecstatic absorption.

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassa domanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhā satipārisuddhiṃ catutthajjhānaṃ upasampajja viharati.
Ayaṃ vuccati bhikkhave Sammā Samādhi.

After abandoning both pleasure and pain, and through the disappearance already of both joy and anguish, he now enters into the forth stage of ecstatic absorption, a stage which is beyond pleasure and pain, and purified entirely by equanimity and mindfulness. This, monks, is called Right Concentration.

Idaṃ vuccati bhikkhave Dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Monks, this is called the Noble Truth of the Path leading to the Cessation of Suffering.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati
Bahiddhā vā dhammesu dhammānupassī viharati
Ajjhattabahiddhā vā dhammesu dhammānupassī viharati

Thus he lives practising, internally, mental-object-contemplation in mental-objects. Or practising, externally, mental-object-contemplation in mental-objects. Or practising, internally and externally, mental-object contemplation in the mental-objects.

Samudayadhammānupassī vā dhammesu viharati
Vayadhammānupassī vā dhammesu viharati
Samudayavayadhammānupassī vā dhammesu viharati

Or he lives contemplating the arising of phenomena in the mental-objects. Or he lives contemplating the passing away of phenomena in the mental-objects. Or he lives contemplating the arising and passing away of phenomena in the mental-objects.

Atthi dhammā'ti vā pan'assa sati paccupaṭṭhitā hoti
Yāvadeva ñāṇamattāya patissatimattāya
anissito ca viharati na ca kiñci loke upādiyati

Or the mindfulness that 'There is only this, the mental-object',

is now clearly established in him, just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū dhammesu dhammānupassī viharati catusu ariyasaccesu.

Monks, thus indeed, a monk lives practising mental-object-comtemplation in the mental-objects of the Four Noble Truths."

SATIPAṬṬHĀNA SUTTA PARIYOSĀNAṂ
Conclusion of the Discourse

Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni

"Indeed, whoever, monks, should practise these Four-fold Establishments of Mindfulness in this way for seven years,...

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

..... may expect one of two results: either Arahantship in this life, or if there should be some substrate (an element of truth in a rumour which deforms the truth) left, the state of Non-Returner.

Tiṭṭhantu bhikkhave satta vassāni. Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni

Monks, let alone seven years!
Indeed, whoever, monks, should practise these Four-fold Establishments of Mindfulness in this way for six years,.....

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

..... may expect one of two results: either Arahantship in this life, or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave cha vassāni. Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca vassāni

Monks, let alone six years!

Indeed, whoever, monks, should practise
these Four-fold Establishments of Mindfulness in this way for five years,...

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

... May expect one of two results: either Arahantship in this life,
or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave pañca vassāni. Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri vassāni

Monks, let alone five years!
Indeed, whoever, monks, should practise
these Four-fold Establishments of Mindfulness in this way for four years,...

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

... may expect one of two results, either Arahantship in this life,
or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave cattāri vassāni. Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne evaṃ bhāveyya tīni vassāni

Monks, let alone four years! Indeed, whoever, monks,
should practise these Four-fold Establishments of Mindfulness
in this way for three years,...

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

.... May expect one of two results, either Arahantship in this life,
or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave tīni vassāni. Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne evaṃ bhāveyya dve vassāni

Monks, let alone three years! Indeed, whoever, monks,
should practise these Four-fold Establishments of Mindfulness
in this way for two years,....

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

.... May expect one of two results, either Arahantship in this life, or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave dve vassāni. Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ vassaṃ

Monks, let alone two years! Indeed, whoever, monks, should practise these Four-fold Establishments of Mindfulness in this way for one year,....

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

.... May expect one of two results: either Arahantship in this life, or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave ekaṃ vassaṃ. Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni

Monks, let alone one year! Indeed, whoever, monks, should practise these Four-fold Establishments of Mindfulness in this way for seven months,....

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

.... May expect one of two results: either Arahantship in this life, or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave satta māsāni. Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni

Monks, let alone seven months! Indeed, whoever, monks, should practise these Four-fold Establishments of Mindfulness in this way for six months,....

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

.... May expect one of two results: either Arahantship in this life, or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave cha māsāni. Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca māsāni

Monks, let alone six months! Indeed, whoever, monks,

should practise these Four-fold Establishments of Mindfulness in this way for five months,....

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

.... May expect one of two results, either Arahantship in this life, or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave pañca māsāni. Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri māsāni

Monks, let alone five months! Indeed, whoever, monks, should practise these Four-fold Establishments of Mindfulness in this way for four months, ...

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

.... May expect one of two results, either Arahantship in this life, or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave cattāri māsāni. Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya tīni māsāni

Monks, let alone four months! Indeed, whoever, monks, should practise these Four-fold Establishments of Mindfulness in this way for three months, ...

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

.... May expect one of two results: either Arahantship in this life, or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave tīni māsāni. Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya dve māsāni

Monks, let alone three months! Indeed, whoever, monks, should practise these Four-fold Establishments of Mindfulness in this way for two months, ...

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

..... may expect one of two results: either Arahantship in this life,

or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave dve māsāni. Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ māsaṃ

Monks, let alone two months! Indeed, whoever, monks, should practise these Four-fold Establishments of Mindfulness in this way for one month, ...

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

.... May expect one of two results: either Arahantship in this life, or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave māso. Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya addhamāsaṃ

Monks, let alone one month! Indeed, whoever, monks, should practise these Four-fold Establishments of Mindfulness in this way for half a month, ...

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

.... May expect one of two results: either Arahantship in this life, or if there should be some substrate left, the state of Non-Returner.

Tiṭṭhantu bhikkhave addhamāso. Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ

Monks, let alone half a month! Indeed, whoever, monks, should practise these Four-fold Establishments of Mindfulness in this way for seven days, ...

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe'va dhamme aññā sati vā upādisese anāgāmitā.

.... May expect one of two results: either Arahantship in this life, or if there should be some substrate left, the state of Non-Returner.

Ekāyano ayaṃ bhikkhave maggo, sattānaṃ visuddhiyā soka pariddavānaṃ samatikkamāya dukkhadomanassānaṃ attaṅgamāya ñāyassa adhigamāya Nibbāṇassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā'ti

Iti yantaṃ vuttaṃ idam'etaṃ paṭicca vuttan'ti.

Monks, this is The Only Way, for the purification of beings, for the overcoming of grief and lamentation; for the eradication of pain and sadness, for the gaining of the Right Method, for the Realization of Nibbana, namely, the Four-fold Establishment of Mindfulness, and it is for this reason that it was said."

Idam'avoca bhagavā attamanā te bhikkhū
bhagavato bhāsitaṃ abhinandun'ti.

Thus, the Blessed One spoke,
and the monks rejoiced and were delighted at His Words.

Etena Sacca Vajjena – Sotthi te hotu sabbadā
Etena Sacca Vajjena – Sotthi te hotu sabbadā
Etena Sacca Vajjena – Sotthi te hotu sabbadā

By the firm determination of this truth, may the blessing be with you!
By the firm determination of this truth, may the blessing be with you!
By the firm determination of this truth, may the blessing be with you!

PATTHANĀ

Aspiration or Wish

Iminā puñña kammena – Māme bāla samāgamo
Sataṃ samāgamo hotu – Yāva nibbāna pattiyā

By the grace of this merit that I have acquired, may I never follow the foolish; but only the wise until I realize final happiness.

Iminā puñña kammena – Māme bāla samāgamo
Sataṃ samāgamo hotu – Yāva nibbāna pattiyā

By the grace of this merit that I have acquired, may I never follow the foolish; but only the wise until I realize final happiness.

Iminā puñña kammena – Māme bāla samāgamo
Sataṃ samāgamo hotu – Yāva nibbāna pattiyā

By the grace of this merit that I have acquired, may I never follow the foolish; but only the wise until I realize final happiness.

Verses of Fearlessness Protection III

Sabbe Buddhā balappattā – Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena – Rakkhaṃ bandhāmi sabbaso

By the power of all the Buddhas, Pacceka-Buddhas and the virtues of the Arahats, I wrap myself in protection always!

Sabbe Buddhā balappattā – Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena – Rakkhaṃ bandhāmi sabbaso

By the power of all the Buddhas, Pacceka-Buddhas and the virtues of the Arahats, I wrap myself in protection always!

Sabbe Buddhā balappattā – Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena – Rakkhaṃ bandhāmi sabbaso

By the power of all the Buddhas, Pacceka-Buddhas and the virtues of the Arahats, I wrap myself in protection always!

Sādhu! Sādhu! Sādhu!
Well spoken! Well spoken! Well spoken!

Chapter IV

CATURĀRAKKHĀ

The Four Doctrines of Protection

For Meditation & Funeral Rites

BUDDHA VANDANĀ

Homage to the Buddha

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.

Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.

Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.

TI-SARAṆA (Saraṇāgamanaṃ)

Taking the Three Refuges

Buddhaṃ Saraṇaṃ Gacchāmi
Dhammaṃ Saraṇaṃ Gacchāmi
Saṅghaṃ Saraṇaṃ Gacchāmi

I go to the Buddha as my refuge.
I go to the Dhamma as my refuge.
I go to the Sangha as my refuge.

Dutiyam'pi Buddhaṃ Saraṇaṃ Gacchāmi
Dutiyam'pi Dhammaṃ Saraṇaṃ Gacchāmi
Dutiyam'pi Saṅghaṃ Saraṇaṃ Gacchāmi

For the second time, I go to the Buddha as my refuge.
For the second time, I go to the Dhamma as my refuge.
For the second time, I go to the Sangha as my refuge.

Tatiyam'pi Buddhaṃ Saraṇaṃ Gacchāmi
Tatiyam'pi Dhammaṃ Saraṇaṃ Gacchāmi
Tatiyam'pi Saṅghaṃ Saraṇaṃ Gacchāmi

For the third time, I go to the Buddha as my refuge.
For the third time, I go to the Dhamma as my refuge.
For the third time, I go to the Sangha as my refuge.

PAÑCA SĪLA – *Five Precepts*

Khuddaka – Nikāya

1. **Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.**
2. **Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.**
3. **Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.**
4. **Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.**
5. **Surā merayamajja pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.**

1. I take the precept to abstain from destroying living beings.
2. I take the precept to abstain from taking things not given.
3. I take the precept to abstain from sexual misconduct.
4. I take the precept to abstain from false speech.
5. I take the precept to abstain from anything that causes intoxication or heedlessness.

TIRATANA VANDANĀ

(Saṃyutta Nikāya 55.7)

Salutation to the Buddha

Iti'pi so Bhagavā, Arahaṃ, Sammā Sambuddho
Vijjācaraṇa sampanno, sugato, lokavidū anuttaro,
purisa dammasārathī satthā devamanussānaṃ, Buddho Bhagavā'ti.

Such indeed is the Blessed One, Exalted, Perfectly Enlightened One, endowed with knowledge and virtue. Well-gone (Gone beyond), Knower of the worlds. A Guide incomparable for the training of individuals. Teacher of gods and men, Enlightened, and Holy.

Salutation to the Dhamma

Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattaṃ veditabbo viññūhi`ti.

Well-expounded is the Dhamma by the Blessed One, to be self-realised, with immediate fruit; inviting all to 'come and see', worthy to be achieved; to be attained by the wise, each for himself.

Salutation to the Saṅgha

Supaṭipanno Bhagavato sāvakasaṅgho
Ujupaṭipanno Bhagavato sāvakasaṅgho
Ñāyapaṭipanno Bhagavato sāvakasaṅgho
Sāmīcipaṭipanno Bhagavato sāvakasaṅgho
Yadidaṃ cattāri purisa yugāni aṭṭha purisa-puggalā
Esa Bhagavato sāvaka-saṅgho Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo Anuttaraṃ puññakkhettaṃ lokassā ti.

Of good conduct is the Order of the Blessed One's disciples.
Of upright conduct is the Order of the Blessed One's disciples.
Of wise conduct is the Order of the Blessed One's disciples.
Of dutiful conduct is the Order of the Blessed One's disciples.
This is the Order of the Blessed One's disciples, namely,
these four pairs of men, the eight individuals, is worthy of offerings,
is worthy of hospitality, is worthy of gifts, is worthy of salutation,
is an incomparable field of merits to the world.

Summary of the Four Protective Meditations

Namāmi Buddhaṃ guṇasāgarantaṃ – Sattā sadā hontu sukhī averā.
Kāyo jiguccho sakalo dugandho – Gacchanti sabbe maraṇaṃ ahañ ca.

I salute the Buddha, an ocean of virtue, may all beings be happy and free from enmity. The body is repulsive and full of foul smell.
All beings, including myself, will one day die.

Namāmi Dhammaṃ Sugatena desitaṃ – Sattā sadā hontu sukhī averā.
Kāyo jiguccho sakalo dugandho – Gacchanti sabbe maraṇaṃ ahañ ca.

I salute the Dhamma recited by the Buddha, may all beings be happy and free from enmity. The body is repulsive and full of foul smell.
All beings, including myself, will one day die.

Namāmi Saṅghaṃ Munirājasāwakaṃ – Sattā sadā hontu sukhī averā.
Kāyo jiguccho sakalo dugandho – Gacchanti sabbe maraṇaṃ ahañ ca.

I salute the Sangha, the Buddha's disciples, May all beings be happy and free from enmity. The body is repulsive and full of foul smell.
All beings, including myself, will one day die.

KARAṆĪYA METTA SUTTAṂ

Discourse on Loving-Kindness
(Saṃyutta Nikāya 1.8)

Karaṇīyamatthakusalena – Yaṃ taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca sūjū ca – Suvaco ca'ssa mudu anatimānī

He who is skilled in doing good and who wishes to attain that state of calm should act thus: He should be able, upright, perfectly upright, obedient, gentle and humble.

Santussako ca subharo ca – Appakicco ca sallahukavutti
Santindriyo ca nipako ca – Appagabbho kulesu ananugiddho

Contented, easily supportable with few duties, simple in livelihood, controlled in senses, discreet, prudent, not be greedily attached to families.

Na ca khuddhaṃ samācare kiñci – Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu – Sabbe sattā bhavantu sukhitattā

He should not commit any slight wrong such that other wise men might censure him. May all beings be happy and safe; May their hearts be wholesome!

Ye keci pāṇabhūt'atthī – Tasā va thāvarā vā anavasesā
Dīghā vā ye mahantā vā – Majjhimā rassakāṇukathūlā

Whatsoever living beings there may be; feeble or strong, long, stout or medium; short, small or large; seen or unseen .....

Diṭṭhā vā yeva addiṭṭhā – Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā – Sabbe sattā bhavantu sukhitattā

..... those dwelling far or near, those who are born and those who are yet to be born – May all beings, without exception, be happy minded.

Na paro paraṃ nikubbetha – Nātimaññetha katthaci naṃ kanci
Byārosanā paṭighasaññā – Nāññamaññassa dukkhamiccheyya

Let not one neither deceive another nor despise any person anywhere. In anger or ill-will let him not wish any harm to another.

Mātā yathā niyaṃ puttaṃ – Āyusā ekaputtamanurakkhe

Evam'pi sabbabhūtesu – Mānasaṃ bhāvaye aparimāṇaṃ

Just as a mother would protect her only child at the risk of her own life, even so, let him cultivate a boundless heart towards all beings.

Mettaṃ ca sabbalokasmiṃ – Mānasaṃ bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ ca – Asaṃbādhaṃ averaṃ asapattaṃ

Let thoughts of boundless love pervade the whole world – above, below and across, without any obstruction, without any hatred, without any enmity.

Tiṭṭhaṃ caraṃ nisinno vā – Sayāno vā yāvata'ssa vigatamiddho
Etaṃ satiṃ adhiṭṭheyya – Brahma metaṃ vihāraṃ idha-māhu

Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness. This, they say, it the Highest Conduct here.

Diṭṭhiṃ ca anupagamma sīlavā – Dassanena sampanno
Kāmesu vineyya gedhaṃ – Na hi jātu gabbhaseyyaṃ punaretī'ti

Not falling into error, virtuous, endowed with insight, he discards attachment to sensuous desires. Truly, he does not come again; to be conceived in a womb.

Etena sacca vajjena sotthi te hotu sabbadā (3 times)

By the firm determination of this truth, may you ever be well! (3 times)

BUDDHĀNUSSATI BHĀVANĀ

Meditation on the Buddha

Buddhānussati mettā ca – Asubhaṃ maraṇassati
Iti imā caturārakkhā – Bhikkhu bhāveyya sīlavā

A virtuous disciple should practise the following four-fold protective contemplations, namely, reflection on the Buddha, on compassion, on the loathsome nature of everything, and on the nature of death.

Ananta vitthāra guṇaṃ – Guṇato nussaraṃ muniṃ
Bhāveyya Buddhimā bhikkhū – Buddhānussati-mādito

An understanding disciple should contemplate
on the Buddha's infinite and pervasive virtues.....

Savāsane kileseso – Eko sabbe nighātiya
Ahū susuddha santāno – Pūjānañ ca sadāraho

.... That the Buddha alone has destroyed all defilements,
revealing an extremely pure mind, always deserving adoration.

Sabbakāla gate Dhamme – Sabbe sammā sayaṃ muni
Sabbākārena bujjhitvā – Eko sabbaññutaṃ gato

... that the Buddha has rightly realised in all the aspects matters
relating to all times and has attained Supreme Enlightenment
entirely through His own efforts.

Vipassanādi vijjāhi – Sīlādi caraṇehi ca
Susamiddhehi sampanno – Gaganābhehi nāyako

... that the Leader (the Buddha) is endowed with the such forms of
Knowledge as Vipassana, (as extensive as the sky)
and such forms of conduct as Sila.

Sammā gato subbaṃ thānaṃ – Amogha vacano ca so
Tividhassāpi lokassa – Ñātā nirava-sesato

... that the Buddha has rightly gone to the blissful state.
He is endowed with fruitful speech. He has known the three worlds
(sensual, fine material and formless) in their entirety.

Anekehi guṇoghehi – Sabba sattuttamo ahu
Anekehi upāyehi – Naradamme damesi ca

... that the Buddha has become Supreme among all beings
by His manifold qualities. He has, by various means,
subdued those who should be subdued.

Eko sabbassa lokassa – Sabba sattānu sāsako
Bhāgya issariyādīnaṃ – Guṇānaṃ paramo nidhi

... that the Buddha is a great Teacher to the entire world.
He is a noble treasure of qualities such as fortune and prosperity.

Paññāssa sabba dhammesu – Karuṇā sabba jantusu

Attatthānaṃ paratthānaṃ – Sādhikā guṇa jeṭṭhikā

... that the Buddha's wisdom is all pervasive, and His compassion extends to all beings. He is a benefactor unto Himself and others. He is Supreme in all qualities

Dayāya pāramī citvā – Paññāyattāna muddharī
Uddarī sabba dhamme ca – Dayā yaññe ca uddharī

... that the Buddha elevated Himself by the wisdom gained through the perfections by preaching the Doctrine in all its aspects, and elevated others through His compassion.

Dissamānopi tāvassa – Rūpakāyo acintiyo
Asādhāraṇa ñānaḍḍhe – Dhammakāye kathāvakā'ti

Impossible to think of His physical form even when visible. How much more inconceivable is His Dharmakaya (doctrinal body) of unique wisdom?

METTĀNUSSATI BHĀVANĀ

Meditation on Loving-Kindness

Attūpamāya sabbesaṃ – Sattānaṃ sukha kāmataṃ
Passitvā kamato mettaṃ – Sabba sattesu Bhāvaye

Having compared oneself with others, one should practise loving-kindness towards all beings by realising that everyone desires happiness.

Sukhī bhaveyyaṃ niddukkho – Ahaṃ niccaṃ ahaṃ viya
Hitā ca me sukhī hontu – Majjhattā'tha ca verino

May I be free from sorrow and always be happy. May those who desire my welfare, those who are indifferent towards me, and those who hate me, also be happy.

Imamhi gāmakkhettamhi – Sattā hontu sukhī sadā
Tato paraṃ ca rajjesu – Cakkavāḷesu jantuno

May all beings who live in this vicinity and those who live in other kingdoms in this world system be happy.

Samantā cakkavāḷesu – Sattānaṃ tesu pāṇino
Sukhino puggalā bhūtā – Attabhāva gatā siyuṃ

May all beings living in every world system and each element of life within such a system be happy, and achieve the highest bliss.

Tathā itthi pumaceva – Ariyā anariyā pica
Devā narā apāyaṭṭhā – Tathā dasa disāsu cā`ti

Likewise, women, men, the wise, unwise, gods, and those in woeful states and those living in the ten directions – may all these beings be happy.

ASUBHĀNUSSATI BHĀVANĀ

Meditation on the Impurities on the Body

Aviññāṇa subha nibhaṃ – Saviññāṇa subhaṃ imaṃ
Kāyaṃ asubhato passaṃ – Asubhaṃ bhāvaye yatī

On perceiving this body as an unsatisfactory conscious and non-conscious entity, one should meditate on its unsatisfactoriness.

Vaṇṇa saṇṭhāna gaṇdhehi – Āsayo kāsato tathā
Paṭikkulāni kāye me – Kuṇapāṇi dvi soḷasa

The thirty-two impurities of one's body are disgusting in respect of colour, form, associable elements and space.

Patitamhāpi kuṇapā – Jegucchaṃ kāya nissitaṃ
Ādhāro hi sucī tassa – Kāyotu kuṇape ṭhitaṃ

The impurities that are within the body are more disgusting than those that fall from it, since impurities fallen from body continue not to contaminate the body which rests itself on impurities.

Miḷhe kimiva kāyoyaṃ – Asucimhi samuṭṭhito
Anto asuci sampuṇṇo – Puṇṇa vacca kuṭī viya

Like a worm born in filth, this body is also born in filth. Like a cesspit that is full, this body is full of filth.

Asuci sandate niccaṃ – Yathā medhaka thālikā

Nānā kimi kulāvāso – Pakka candanikā viya

Just as fat pours itself out from a pot full,
even so impure matter flows out from this body.
Like a cesspit, this body is host to millions of worms.

Gaṇḍa bhūto roga bhūto – Vaṇa bhūto samussayo
Atekicchoti Jeguccho – Pabhiṇṇa kuṇapūpamoti.

This body is like a boil, a disease, a wound that is incurable.
It is extremely repulsive. It is comparable to a decomposed corpse.

DVATTIṂSĀKĀRO

Meditation on the Thirty-Two Impurities of the Body
Khuddaka – Nikāya

Atthi imasmiṃ kāye, kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahāru, aṭṭhi, aṭṭhimiñjā, vakkaṃ, hadayaṃ, yakanaṃ, kilomakaṃ, pihakaṃ, papphāsaṃ, antaṃ, antaguṇaṃ, udariyaṃ, karīsaṃ, matthaluṅgaṃ, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅggānikā, lasikā, muttaṃ ti.

There are in this body, hairs of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery (bowels), stomach, excrement (faeces), brain, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, nasal-mucus, synovial fluid and urine.

MARAṆĀNUSSATI BHĀVANĀ – *Meditation on Death*

Pavāta dīpa tulyāya – Sāyu santati-yākkhayaṃ
Parūpamāya samphassaṃ – Bhāvaye maraṇassatiṃ

Seeing, with wisdom, the end of life in others, and comparing this to a lamp kept in a windy place, one should meditate on Death.

Mahā sampatti sampattā – Yathā sattā matā idha
Tathā ahaṃ marissāmi – Maraṇaṃ mama hessati

Just as in this world, beings who once enjoyed great prosperity, are now dead, even so one day will I die too. Death will indeed come to me.

Uppattiyā sahe veḍaṃ – Maraṇaṃ āgataṃ sadā
Māraṇattāya okāsaṃ – Vadhako viya esati

This Death has come along with birth. Therefore, like an executioner, death always seeks an opportunity to destroy.

Īsakaṃ anivattaṃ taṃ – Satataṃ gamanussukaṃ
Jīvitaṃ udayā atthaṃ – Suriyo viya dhāvati

Life, without halting for a moment, and ever keen on moving, runs like the sun that hastens to set after its rise.

Vijju bubbula ussāva – Jalarāji Parikkhayaṃ
Ghātakova ripū tassa – Sabbattāpi avāriyo

This life comes to an end like a streak of lightning, a bubble of water, a dew drop on a leaf, or a line drawn on water. Like an enemy intent on killing, death can never be avoided.

Suyasattāma puññiddhi – Buddhi vuddhe jinaddayaṃ
Ghātesi maraṇaṃ khippaṃ – Kātu mādisake kathā

If death could come in an instant to the Buddhas endowed with great glory, prowess, merits, supernormal powers and wisdom, what could be said of me?

Paccayānañ ca vekalyā – Bāhirajjhattu paddavā
Marāmoraṃ nimesā'pi – Maramāno anukkhaṇan ti.

Dying every instant, I shall die within the twinkling of an eye, for want of food, and through internal ailments, or through external injuries.

ĀVAJJANĪYA AṬṬHA MAHĀ SAṂVEGA VATTHU

Recollection of Eight Sorrowful Stages of Life

Bhāvetvā caturā-rakkhā – Āvajjeyya anantaraṃ
Mahā saṃvega vatthūni – Aṭṭha aṭṭhita vīriyo

Having practised this four-fold protective meditation one who has put forth effort should reflect on the eight-fold sorrowful stages (of life).

Jāti jarā vyādhi cuti apāyā – Atīta appattaka vaṭṭa dukkhaṃ

Idāni āhāra gaveṭṭhi dukkhaṃ – Saṃvega vatthūni imāni aṭṭha

The sorrows pertaining to birth, old age, disease, death, Peta Loka (spirit world) past circle of births, future circle of births and sorrow experienced in search of sustenance in the present life – these are the eight Sorrowful stages (of life).

Pāto ca sāya mapi ceva imaṃ vidhiññho –
Āsevate satata matta hitābhilāsī
Pappoti so ti vipulaṃ hata pāri pantho
Seṭṭhaṃ sukhaṃ munivisiṭṭha mataṃ sukhena cāti

A person who, desirous of his own welfare and knowing the types of meditation, practises this meditation regularly morning and evening, will destroy the impediments, and happily attain the supreme state of Nirvana, the Buddha extolled as the highest bliss.

SALLA SUTTA – *The Shaft of Grief (The Arrow)*

Khuddaka Nikaya, Sutta Nipata III.8

Animitta manaññātaṃ – Maccānaṃ idha jīvitaṃ
Kasiraṃ ca parittaṃ ca –Taṃ ca dukkhena saṅyutaṃ

The life of mortals in this world, brief and beset by woes, can neither be calculated nor gauged.

Nahi so upakkamo atthi – Yena jātā na mīyare
Jaraṃpi patvā maranaṃ – Evaṃ dhammāhi pāṇino

There is no device by which one who is born, can escape death. Having attained old age, death is inevitable.

Phalānamiva pakkānaṃ – Pāto patanato bhayaṃ
Evaṃ jātāna maccānaṃ – Niccaṃ maraṇato bhayaṃ

Just as fruits having ripen must fall, even so mortals who are born must always have the fear of death.

Yathāpi kumbhakārassa – Katā mattika bhājanā
Sabbe bhedana pariyantā – Evaṃ maccāna jīvitaṃ

Just as earthen ware vessels a potter makes are destined to break, even so the life of mortals is destined to fall apart.

Daharā ca mahantā ca – Ye bālā ye ca paṇḍitā
Sabbe maccu vasaṃ yanti – Sabbe maccu parāyanā

Grown-ups and the young, the wise and the foolish –
all these come under the spectre of death.

Tesaṃ maccu paretānaṃ – Gacchataṃ paralokato
Napitā tāyate puttaṃ – Ñātivā pana ñātake

No father can save his son, no relative can save his relatives,
when they are going to depart from this world.

Pekkhataṃ yeva ñātīnaṃ – Passa lāla pataṃ puthu
Ekamekova maccānaṃ – Govajjho viya nīyati

While relatives stand watching and lamenting,
see how beings are led to death, like cattle to a slaughter house.

Evamabbhāhato loko – Maccunā ca jarāya ca
Tasmā dhīrā na socanti – Viditvā loka pariyāyaṃ

Since beings are thus assailed by death and old age, the wise,
knowing the nature of this world do not grieve.

Yassa maggaṃ na jānāsi – Āgatassa gatassa vā
Ubho ante asampassaṃ – Niratthaṃ paridevasi

It is in vain that you lament over the dead,
since you do not know whence they came nor whither they go.

Paridevaya māno ce – Kañcidatthaṃ udabbahe
Sammūlho hinsa matthānaṃ – Kayirā cetaṃ vicakkhano

If wailing will heal the mourner's shafts of sorrow,
only then let the wise wail.

Nahi runṇena sokena – Santiṃ pappoti cetaso
Bhiyyussuppajjate dukkhaṃ – Sarīraṃ cupa haññati

Peace of mind is not attained by wailing.
It only brings grief and hurt to the body.

Kiso vivaṇṇo bhavati – Hiṃsa mattāna mattanā
Na tena petā pālenti – Niratthā paridevanā

Mourning only makes the mourner emaciated and pale.

It does not help the departed. Therefore, mourning is meaningless.

Soka mappa jahaṃjantuṃ – Bhiyyo dukkhaṃ nigacchati
Anutthunanto kālakataṃ – Sokassa vasamanvagu

By not forsaking sorrow, he proceeds to greater pain.
He only goes deeper into the realm of sorrow.

Aññepi passa gāmino – Yathā kammupage nare
Maccuno vasamāgamma – Phandante vidha pāṇino

Observe how others born into this world accordingly to their Kamma,
must tremble under the spectre of death.

Yena yenahi maññanti – Tato taṃ hoti aññathā
Etādiso vinā bhāvo – Passa lokassa pariyāyaṃ

In whichever manner people think of things,
things turn out to be otherwise. Such is the opposite nature of things.
Observe, thus, the nature of the world.

Api ce vassa sataṃ jīve – Bhiyyo vā pana mānavo
Ñāti saṅghā vinā hoti – Jahāti idha jīvitaṃ

Even if a man were to live a hundred years or more,
he must still yield his life, at last bereft of friends and relatives.

Tasmā arahato sutvā – Vineyya paridevitaṃ
Petaṃ kālakataṃ disvā – Na so labbhā mayā iti

Therefore, listening to the wise and the holy and seeing a person departed,
control your weeping. Reflect on the departure of
your beloved ones by thinking that separation is natural.

Yathā saraṇamādittaṃ – Vārinā parinibbaye
Evaṃpi dhīro sappañño – Paṇḍito kusalo naro
Khippamuppatitaṃ Sokaṃ –Vāto thūlaṃ va dhaṃsaye

Just as one would douse a burning house with water,
even so let a steadfast and wise man remove grief,
as quickly as the wind (a handful of) cotton.

Paridevaṃ pajappañ ca – Domanassañ ca attano
Attano sukha mesāno – Abbahe salla mattano

Let a person, desirous of his own welfare,

pluck out the shafts of wails and grief he himself planted.

Abbūlha sallo asito – Santiṃ pappuyya cetaso
Sabba sokaṃ atikkanto – Asoko hoti nibbuto ti.

Having plucked out these shafts and having attained mental peace, he becomes blessed and free from grief, overcoming all sorrows.

VIJAYA SUTTA – *Disillusion or Victory*

Samyutta Nikaya

Caraṃ vā yadi vā tiṭṭhaṃ – Nisiṇṇo udavā sayaṃ
Sammiñjeti pasāreti – Esā kāyassa iñjanā

If, while walking, standing, sitting or lying down, a person were to draw in or stretch forth a limb, it is only a movement of the (mortal) body.

Aṭṭhi nahāru saṃyutto – Taca maṅsāva lepano
Chaviyā kāyo paṭicchanno – Yathā bhūtaṃ na dissati

This body, knit with bones, sinews, plastered with flesh and tissues, and covered with skin, does not appear in its real form.

Antapūrodara pūro – Yakapeḷassa vatthino
Hadayassa papphāsassa – Vakkassa pihakassa ca

Within, it is stuffed with entrails, liver, paunch (belly), heart, and bladder, kidneys, lungs and spleen.

Singhāṇikāya kheḷassa – Sedassa medassa ca
Lohitassa lasikāya – Pittassa ca vasāya ca

(It is also stuffed) with spittle, snot, sweat and blood, and with joints lubricating bile and fat.

Athassa navahi sotehi – Asuci savati sabbadā
Akkhimhā akkhi gūthako – Kaṇṇamhā kaṇṇa gūthako

Furthermore, from its nine apertures, there issue forth always, impure substances, like filth discharged from the ears.....

Siṅghā nikāca nāsāto – Mukhena vamatekadā
Pittaṃ semhaṃ ca vamati – Kāyamhā seda jallikā

and nostrils, bile and phlegm from the mouth, and sweat from the body.

Athassa susiraṃ sīsaṃ – Matthaluṇgassa pūritaṃ
Subhato naṃ maññatī bālo – Avijjāya purakkhato

Fools, led by their ignorance, consider as wholesome this body with a brain filling up the hollow cranium.

Yadā ca so mato hoti – Uddhumāto vinīlako
Apaviddho susānasmiṃ — Anapekkhā honti ñātayo

But, when as a dead body, he lies abandoned in a cemetery, the relatives cease to show any care for him.

Khādanti naṃ suvāṇā ca – Sigāḷā ca vakā kimī
Kākā gijjhā ca khādanti – Ye caññe santi pāṇino

Then, dogs, jackals, wolves, worms, crows, vultures, and whatever other animals there may be, devour his flesh.

Sutvāna Buddha vacanaṃ – Bhikkhu paññānavā idha
Sokho naṃ parijānāti – Yathā bhūtam hi passati

But, in this world, an intelligent monk, having heard the Buddha's Teaching, understands the body and sees its real nature.

Yathā idaṃ tathā etaṃ – Yathā etaṃ tathā idaṃ
Ajjhataṃ ca bahiddhā ca – Kāye chandaṃ virājaye

This (corpse) was once like you and you will be like this (corpse) some day. Reflecting thus, you should dispel attachment from this body, internally and externally.

Chanda rāga viratto so – Bhikkhu paññāna vā idha
Ajjhagā amataṃ santiṃ – Nibbāṇaṃ pada maccutaṃ

When in this world an intelligent monk dispels such attachment and passion, he attains the deathless peace, the changeless state of Nibbana.

Dipādako yaṃ asuci – Duggandho pari hīrati
Nānākuṇapa pari pūro – Vissa vanto tato tato

The impure two-legged body, full of putrid substances and emitting a foul smell, wanders to and fro (in this world).

Etādisena kāyena – Yo maññe uṇṇametave

Paraṃ vā avajāneyya – Kimaññatra adassanā ti.

What is it but blindness that impels a person to plume oneself or sneer at others for the sake of this body?

PIYEHI VIPPAYOGO DUKKHO

Reflection on the Loss of Loved Ones

Dhaññan dhanan rajataṃ jātarūpaṃ – Pariggahañ cāpi yadatthi kiñcī
Dāsā kammakarā pessā – Yecassa anujīvino

Valued possessions, and whatever property there is,
servants, employees and all dependants .....

Sabbaṃ nādāya gantabbaṃ – Sabbaṃ nikkhippa gāminaṃ
Yañca karoti kāyena - Vācāya uda cetasā

..... all these have to be left behind when going beyond.
But, whatever one does through deed, word or thought .....

Taṅhi tassa sakaṅ hoti – Tañca ādāya gacchati
Tañcassa anugaṅ hoti - Chāyāva anapāyini

..... that alone belongs to him, that alone he takes with him,
and that alone follows him like his shadow.

Sabbe sattā marissanti – Maraṇantaṅ hi jīvitaṃ
Yathā kammaṅ gamissanti – Puñña pāpa phalūpagā
Nirayaṃ pāpakammantā – Puññākammā ca suggatiṃ

All beings die. Life ends in death. Beings fare according to their deeds,
experiencing the results by their meritorious and sinful deeds.
Those who do sinful deeds go to the woeful states, and
those who do meritorious deeds, attain blissful states.

Tasmā kareyya kalyānaṃ – Nicayaṃ samparāyikaṃ
Puññani paralokasmiṃ – Patitthā honti pāṇinanti

Therefore, let one always do good deeds
which serve as a store for life elsewhere.
Meritorious deeds are a great support to beings in the future world.

PAṬICCA SAMUPPĀDA – *Law of Dependent Origination*
(Visuddhi Magga)

To Reflect on The Wheel of Life

Avijjā paccayā Saṅkhārā – Saṅkhārā paccayā Viññāṇaṃ;

*Dependent on ignorance **(avijjā)** arise activities moral and immoral **(saṇkhārā)**. Dependent on activities **(saṇkhārā)** arises re-linking or rebirth consciousness **(viññāṇa)**.*

Viññāṇa paccayā Nāma-Rūpaṃ – Nāma-Rūpa paccayā Saḷāyatanaṃ;

*Dependent on consciousness **(viññāṇa)** arises mentality-materiality or mind and matter **(nāma-rūpa)**. Dependent on mind and matter **(nāma-rūpa)** arises the six spheres of sense **(saḷāyatana)**.*

Saḷāyatana paccayā Phasso – Phassa paccayā Vedanā;

*Dependent on the six spheres of sense **(saḷāyatana)** arises contact **(phassa)**. Dependent on contact **(phassa)** arises feeling or sensation **(vedanā)**.*

Vedanā paccayā Taṇhā – Taṇhā paccayā Upādānaṃ;

*Dependent on sensation **(vedanā)** arises craving **(taṇhā)**. Dependent on craving **(taṇhā)** arises craving or attachment **(upādāna)**.*

Upādāna paccayā Bhavo – Bhava paccayā Jāti;

*Dependent on attachment **(upādāna)** arises becoming or actions **(bhava or kamma)**. Dependent on actions **(bhava or kamma)** arises rebirth **(jāti)**.*

Jāti paccayā Jarā Maraṇaṃ Soka parideva dukkha domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakhandassa samudayo hoti.

*Dependent on rebirth **(jāti)** arises decay or ageing and death **(jarā-maraṇa)**, grief **(soka)**, lamentation **(parideva)**, pain **(dukkha)**, sorrow **(domanassaṃ)**, and despair **(upāyāsā)**.*

Cessation

Avijjā yatveva asesa Virāga nirodhā Saṅkhārā nirodho;
Saṅkhārā nirodhā Viññāṇa nirodho;

Thus does this entire aggregation of suffering, arises.
The complete separation from, and cessation of, ignorance,
lead to the cessation of activities. The cessation of activities
leads to the cessation of consciousness.

Viññāṇa nirodhā Nāma-Rūpa nirodho;
Nāma-Rūpa nirodhā Saḷāyatana nirodho;

The cessation of consciousness leads to the cessation of mind and matter.
The cessation of mind and matter leads to the cessation
of the six spheres of sense.

Saḷāyatana nirodhā Phassa nirodho;
Phassa nirodhā Vedanā nirodho;

The cessation of the six spheres of sense leads to the cessation of contact.
The cessation of contact leads to the cessation of sensation.

Vedanā nirodhā Taṇhā nirodho;
Taṇhā nirodhā Upādāna nirodho;

The cessation of sensation leads to the cessation of craving.
The cessation of craving leads to the cessation of attachment.

Upādāna nirodhā Bhava nirodho;
Bhava nirodhā Jāti nirodho;

The cessation of attachment leads to the cessation of actions.
The cessation of actions leads to the cessation of rebirth.

Jāti nirodhā Jarā Maraṇaṃ Soka parideva dukkha domanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakhandassa nirodho hoti'ti.

The cessation of rebirth leads to the cessation of birth, decay,
death, sorrow, lamentation, pain, grief and despair.
Thus does the cessation of this entire aggregate of suffering results.

JĪVITAṂ ANIYATAṂ MARANAṂ NIYATAṂ

Life is Uncertain, Death is Certain (Impermanency of Life)

To Meditate on Death

Aniccā vata saṅkhārā – Uppāda vaya dhammino
Uppajjitvā nirujjhanti –Tesaṅ vūpasamo sukho

Aniccā vata saṅkhārā – Uppāda vaya dhammino
Uppajjitvā nirujjhanti – Tesaṅ vūpasamo sukho

Aniccā vata saṅkhārā – Uppāda vaya dhammino
Uppajjitvā nirujjhanti –Tesaṅ vūpasamo sukho

All component things are indeed transient. They are of the nature of arising & decaying. Having come into being, they cease to be. The cessation of this process is bliss. (3 times)

Aciraṃ vata'yaṃ kāyo – paṭhaviṃ adhi sessati
Chuddho apeta viññāno – Niratthaṃ 'va kaliṅgaraṃ

Before long, this body will lie on the earth, abandoned and devoid of consciousness, useless as a log.

To Reflect on the Loss of a Dear One, Children, Wealth, etc.

Anabbhito tato āga – ananuññāto ito gato
Yathā'gato tathā gato – Tattha kā paridevanā

Uninvited he has come hither; he has departed hence without approval. Even as he came, just so he went. What lamentation then could there be?

Puttā m'atthi dhanaṃ m'atthi – iti bālo vihaññati
Attā hi attano natthi – Kuto puttā kuto dhanaṃ

The fool torments himself with the thought –
"I have sons, I have wealth."
When he himself is not his own, whence can there be sons or wealth?

TI-LAKKHANA

Meditation on the Three Characteristics

Aniccā *(Transcience) – Dhp. v. 277*

Sabbe saṅkhārā aniccā ti – Yadā paññāya passati
Atha nibbindatī dukkhe – Esa maggo visuddhiyā

When one sees with wisdom that all component things are transient,
he overcomes misery. This is the path to purity.

Dukkhā *(Sorrowfulness) – Dhp. v. 278*

Sabbe saṅkhārā dukkhā ti – Yadā paññāya passati
Atha nibbindatī dukkhe – Esa maggo visuddhiyā

When one sees with wisdom that all component things are sorrowful,
he overcomes misery. This is the path to purity.

Anattā *(Soullessness) – Dhp, v. 279*

Sabbe Dhammā anattā ti – Yadā paññāya passati
Atha nibbindatī dukkhe – Esa maggo visuddhiyā

When one sees with wisdom that all Dhammas are soulless,
he overcomes misery. This is the path to purity.

PATTIDĀNA

Transference of Merits to the Departed Ones

Idaṃ me ñātinaṃ hotu, Sukhitā hontu ñātayo
Idaṃ me ñātinaṃ hotu, Sukhitā hontu ñātayo
Idaṃ me ñātinaṃ hotu, Sukhitā hontu ñātayo

Let this (merit) accrue to my departed relatives and may they be happy.
Let this (merit) accrue to my departed relatives and may they be happy.
Let this (merit) accrue to my departed relatives and may they be happy.

(Verses from Tirokudda Sutta of the Khuddaka Nikaya)

Yathā vārivahā purā – Paripurenti sāgaraṃ
Evameva ito dinnaṃ – Petānaṃ upakappati

As river-beds when full can bear the water down to fill the sea
so the merits transferred can serve the spirits of the departed kin.

Uṇṇame udakam vattaṃ – Yathā ninnaṃ pavattati
Evameva ito dinnaṃ – Petānaṃ upakappati

As water showered on the hill flows down to reach the hollow vale so the merits transferred can serve the spirits of the departed kin.

Ayurārogya sampatti – Sagga Sampattimevaca
Atho Nibbana Sampatti – Imanā te samijjhatu

May you be endowed with life, health, heaven and the Nibbana.

Sādhu! Sādhu! Sādhu!
Well spoken! Well spoken! Well spoken!

Chapter V

Blessings

for

the Sick

DEVĀRĀDHANĀ

Invitation to Deities

Samantā cakkavālesu – Atrāgacchantu devatā;
Saddhammaṃ munirājassa – Suṇantu saggamokkhadaṃ.

May the deities from various universes assemble here and
listen to the Noble Teaching of the Supreme Sage,
which gives heavenly bliss and liberation from suffering.

Parittassavaṇakālo ayaṃ bhadantā
Parittassavaṇakālo ayaṃ bhadantā
Parittassavaṇakālo ayaṃ bhadantā

O, Fortunate Ones, this is the time to listen to the protections.
O, Fortunate Ones, this is the time to listen to the protections.
O, Fortunate Ones, this is the time to listen to the protections.

BUDDHA VANDANĀ

Homage to the Buddha

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.

Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.

Honour to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.

TI – SARAṆA (Saraṇāgamanaṃ) – *Taking the Three Refuges*

Buddhaṃ Saraṇaṃ Gacchāmi
Dhammaṃ Saraṇaṃ Gacchāmi
Saṅghaṃ Saraṇaṃ Gacchāmi

I go to the Buddha as my refuge.
I go to the Dhamma as my refuge.
I go to the Sangha as my refuge.

Dutiyam'pi Buddhaṃ Saraṇaṃ Gacchāmi
Dutiyam'pi Dhammaṃ Saraṇaṃ Gacchāmi
Dutiyam'pi Saṅghaṃ Saraṇaṃ Gacchāmi

For the second time, I go to the Buddha as my refuge.
For the second time, I go to the Dhamma as my refuge.
For the second time, I go to the Sangha as my refuge.

Tatiyam'pi Buddhaṃ Saraṇaṃ Gacchāmi
Tatiyam'pi Dhammaṃ Saraṇaṃ Gacchāmi
Tatiyam'pi Saṅghaṃ Saraṇaṃ Gacchāmi

For the third time, I go to the Buddha as my refuge.
For the third time, I go to the Dhamma as my refuge.
For the third time, I go to the Sangha as my refuge.

PAÑCA SĪLA – *Five Precepts*

Khuddaka – Nikāya

1. **Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.**
2. **Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.**
3. **Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.**
4. **Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.**
5. **Surā merayamajja pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.**

1. I take the precept to abstain from destroying living beings.
2. I take the precept to abstain from taking things not given.
3. I take the precept to abstain from sexual misconduct.
4. I take the precept to abstain from false speech.
5. I take the precept to abstain from anything that causes intoxication or heedlessness.

TIRATANA VANDANĀ

(Saṃyutta Nikāya 55.7)

Salutation to the Buddha

Iti'pi so Bhagavā, Arahaṃ, Sammā Sambuddho
Vijjācaraṇa sampanno, sugato, lokavidū anuttaro,
Purisa dammasārathī satthā devamanussānaṃ, Buddho Bhagavā'ti.

Such indeed is the Blessed One, Exalted, Perfectly Enlightened One, endowed with knowledge and virtue. Well-gone (Gone beyond), Knower of the worlds. A Guide incomparable for the training of individuals. Teacher of gods and men, Enlightened, and Holy.

Salutation to the Dhamma

Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattaṃ veditabbo viññūhi`ti.

Well-expounded is the Dhamma by the Blessed One, to be self-realised, with immediate fruit; inviting all to 'come and see', worthy to be achieved; to be attained by the wise, each for himself.

Salutation to the Saṅgha

Supaṭipanno Bhagavato sāvakasaṅgho
Ujupaṭipanno Bhagavato sāvakasaṅgho
Ñāyapaṭipanno Bhagavato sāvakasaṅgho
Sāmīcipaṭipanno Bhagavato sāvakasaṅgho
Yadidaṃ cattāri purisa yugāni aṭṭha purisa-puggalā esa Bhagavato sāvaka-saṅgho, Āhuneyyo, pāhuneyyo, *d*akkhiṇeyyo, añjali-karaṇīyo Anuttaraṃ puññakkhettaṃ lokassā ti.

Of good conduct is the Order of the Blessed One's disciples.
Of upright conduct is the Order of the Blessed One's disciples.
Of wise conduct is the Order of the Blessed One's disciples.
Of dutiful conduct is the Order of the Blessed One's disciples.
This is the Order of the Blessed One's disciples, namely,
these four pairs of men, the eight individuals, is worthy of offerings,
is worthy of hospitality, is worthy of gifts, is worthy of salutation,
is an incomparable field of merits to the world.

AṬṬHAVĪSATI BUDDHA VANDANĀ

Salutation to the Twenty-Eight Buddhas

Vande Taṇhaṃkaraṃ Buddhaṃ – Vande Medhaṃkaraṃ Muniṃ
Saraṇaṃkaraṃ Muniṃ vande – Dīpaṃkaraṃ Jinaṃ name

*I respect **Taṇhaṃkara**, the Wise. I respect **Medhaṃkara**, the Sage.*
*Saraṇaṃkara the Sage, I respect. **Dīpaṃkara** the Conqueror, I respect.*

Vande Koṇḍañña Satthāraṃ – Vande Maṅgala Nāyakaṃ
Vande Sumana Sambuddhaṃ – Vande Revata Nāyakaṃ

*I respect **Koṇḍañña**, the Teacher. I respect **Maṅgala**, the Leader.*
*I respect **Sumana** the Fully Enlightened. I respect **Revata**, the Leader.*

Vande Sobhita Sambuddhaṃ – Anomadassī Muniṃ name
Vande Paduma Sambuddhaṃ – Vande Nārada Nāyakaṃ

*I respect **Sobhita** the Fully Enlightened. **Anomadassī** the Sage, I respect.*
*I respect **Paduma** the Fully Enlightened. I respect **Nārada**, the Leader.*

Padumuttaraṃ Muniṃ vande – Vande Sumedha Nāyakaṃ
Vande Sujāta Sambuddhaṃ – Piyadassī Muniṃ name

***Padumuttara** the Sage, I respect. I respect **Sumedha**, the Leader.*
*I respect **Sujāta**, the Fully Enlightened. **Piyadassī** the Sage, I respect.*

Atthadassī Muniṃ vande – Dhammadassī Jinaṃ name
Vande Siddhattha Satthāraṃ – Vande Tissa Mahāmuniṃ

***Atthadassī** the Sage, I respect. **Dhammadassī** the Conqueror I respect*
*I respect **Siddhattha**, the Teacher. I respect **Tissa**, the Great Sage.*

Vande Phussa Mahāvīraṃ – Vande Vipassī Nāyakaṃ
Sikhī Mahāmuniṃ vande – Vande Vessabhu Nāyakaṃ

*I respect **Phussa**, the Great Hero. I respect **Vipassī**, the Leader.*
***Sikhī** the Great Sage, I respect. I respect **Vessabhu**, the Leader.*

Kakusandhaṃ Muniṃ vande – Vande Konāgama Nāyakaṃ
Kassapaṃ Sugataṃ vande – Vande Gotama Nāyakaṃ

***Kakusandha** the Sage, I respect. I respect **Konāgama**, the Leader.*

Kassapa the Welcome One. I respect. I respect ***Gotama****, the Leader.*

Aṭṭhavīsati me Buddhā – Nibbāna, mata dāyakā
Namāmi sirasā niccaṃ – Te maṃ rakkhantu sabbadā.

These Twenty-Eight Buddhas, the Givers of Deathless Nibbāna,
ever I salute with my head. May they ever protect you!

Etena sacca vajjena dukkhā vūpa samentu te
Etena sacca vajjena bhayā vūpa samentu te
Etena sacca vajjena rogā vūpa samentu te.

By the firm determination of this truth, may you be free from suffering.
By the firm determination of this truth, may you be free from fear.
By the firm determination of this truth, may you be free from illness.

Summary of the Four Protective Meditation

Namāmi Buddhaṃ guṇasāgarantaṃ – Sattā sadā hontu sukhī averā.
Kāyo jiguccho sakalo dugandho – Gacchanti sabbe maraṇaṃ ahañ ca.

I salute the Buddha, an ocean of virtue, may all beings be happy
and free from enmity. The body is repulsive and full of foul smell.
All beings, including myself, will one day die.

Namāmi Dhammaṃ Sugatena desitaṃ – Sattā sadā hontu sukhī averā.
Kāyo jiguccho sakalo dugandho – Gacchanti sabbe maraṇaṃ ahañ ca.

I salute the Dhamma recited by the Buddha, may all beings be happy and
free from enmity. The body is repulsive and full of foul smell.
All beings, including myself, will one day die.

Namāmi Saṅghaṃ munirājasāwakaṃ – Sattā sadā hontu sukhī averā.
Kāyo jiguccho sakalo dugandho – Gacchanti sabbe maraṇaṃ ahañ ca.

I salute the Sangha, the Buddha's disciples, May all beings be happy
and free from enmity. The body is repulsive and full of foul smell.
All beings, including myself, will one day die.

Etena sacca vajjena – pātu taṃ ratanattayaṃ (3 times)

By the firm determination of this truth, may the Blessings
of the Triple Gem be with you! (3 times)

MAHĀ KASSAPATTHERA BOJJHAṄGAṂ

Evaṃ me sutaṃ
Ekaṃ samayaṃ, Bhagavā Rājagahe viharati Veḷuvane
Kalandakanivāpe tena kho pana samayena āyasmā Mahā Kassapo
Pipphali guhāyaṃ viharati ābādhiko, dukkhito, bāḷhagilāno.

Thus have I heard: On one occasion the Blessed One was living near Rajagaha, in the bamboo grove, in the Squirrels' feeding ground. At that time the Venerable Maha Kasspa, who was living in the Pipphali Cave, was afflicted with a disease, was suffering therefrom, and was gravely ill.

Atha kho, Bhagavā, sāyaṇhasamayaṃ, paṭisallānā vuṭṭhito yenāyasmā Mahā Kassapo tenupasaṅkami, upasaṅkamitvā, paññatte āsane nisīdi. Nisajja kho, Bhagavā āyasmantaṃ Maha Kassapaṃ etadavoca.

Then the Blessed One, arising from His solitude at even tide, visited the Venerable Maha Kasspa and sat down on a seat made ready (for Him). Thus seated, the Blessed One spoke to the Venerable Maha Kassapa:

Kacci te Kassapa khamanīyaṃ? Kacci yāpanīyaṃ?
Kacci dukkhā vedanā paṭikkamanti?
No abhikkamanti Paṭikkamosānaṃ paññāyati? No abhikkamo?' ti.

'Well Kassapa, how is it with you? Are you bearing up, are you enduring (your suffering)? Do your pains decrease or increase? Are there signs of your pains decreasing and not of increasing?'

Na me bhante khamanīyaṃ, na yāpanīyaṃ.
Bāḷhā me dukkhā vedanā Abhikkamanti, no paṭikkamanti
Abhikkamosānaṃ paññāyati no paṭikkamo'ti.

'No, Venerable Sir, I am not bearing up, I am not enduring, the pain is very great. There is a sign not of pains decreasing but of their increasing.'

Sattime Kassapa, bojjhaṅgā mayā sammadakkhātā, bhāvitā, bahulīkatā, abhiññāya, sambodhāya, nibbāṇāya, saṃvattanti.

'Kassapa, these seven factors of enlightenment are well expounded by me and are cultivated and fully developed by me. They are conducive to perfect understanding, to full realization (the Four Noble Truths) and to Nibbana.'

Katame Satta?

1. **Satisambojjhaṅgo kho Kassapa mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

What are the seven?

1. Mindfulness, the factor of enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbana,

2. **Dhammavicayasambojjhaṅgo kho Kassapa mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

2. Investigation of the Dhamma, the factor of enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbana,

3. **Viriyasambojjhaṅgo kho Kassapa mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

3. Persevering effort, the factor of enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbana,

4. **Pītisambojjhaṅgo kho Kassapa mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

4. Rapture, the factor of enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbana,

5. **Passaddhisambojjhaṅgo kho Kassapa mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

5. Calm, the factor of enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbana,

6. **Samādhisambojjhaṅgo kho Kassapa mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

6. Concentration, the factor of enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbana,

7. **Upekkhāsambojjhaṅgo kho Kassapa mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

7. Equanimity, the factor of enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbana,

Ime kho Kassapa satta bojjhaṅgā mayā sammadakkhātā, bhāvitā, bahulīkatā, abhiññāya, sambodhāya, nibbāṇāya, saṃvattanti'ti.

'These seven factors of enlightenment, Kassapa, are well expounded by me and are cultivated and fully developed by me. They conduce to perfect understanding, to full realization and to Nibbanna.'

Taggha, Bhagava, bojjhaṅgā, Taggha, Sugata, bojjhaṅgā'ti,

'Most assuredly. O Blessed One, they are factors of enlightenment.
Most assuredly, O Welcome Being (Sugata),
they are factors of englihtenment.'

Idamavoca Bhagavā attamano, ayasmā Mahā Kassapo Bhagavato bhāsitaṃ, abhinandi. Vuṭṭhāhi cāyasma Mahā Kassapo tamhā ābādhā, Tathā pahīno cāyasmato Mahā Kassapassa so ābādho ahosī ti.

Thus said the Buddha, and Venerable Maha Kassapa, glad at heart, approved the utterances of the Buddha. Thereupon Venerable Maha Kassapa recovered from that affliction, and that affliction of Venerable Maha Kassapa disappeared.

Etena sacca vajjena rogā vūpa samentu te.
Etena sacca vajjena rogā vūpa samentu te.
Etena sacca vajjena rogā vūpa samentu te.

By the firm determination of this Truth, may you be free from illness!
By the firm determination of this Truth, may you be free from illness!
By the firm determination of this Truth, may you be free from illness!

MAHĀ MOGGALLĀNATTHERA BOJJHAṄGAṂ

Evaṃ me sutaṃ
Ekaṃ samayaṃ, Bhagavā Rājagahe viharati Veḷuvane Kalandaka nivāpe tena kho pana samayena āyasmā Mahā Moggallāno Gijjhakūṭe pabbate viharati ābādhiko, dukkhito, bāḷhagilāno.

Thus have I heard: On one occasion the Blessed One was living near Rajagaha, in the bamboo grove, in the Squirrels' feeding ground. At that time the Venerable Maha Moggallāna, who was living in the Gijjhakuta Hill (Vultures' Peak), was afflicted with a disease, was suffering therefrom, and was gravely ill.

Atha kho, Bhagavā, sāyaṇhasamayaṃ, paṭisallānā vuṭṭhito yenāyasmā Mahā Moggallāno tenupasaṅkami, upasaṅkamitvā, paññatte āsane nisīdi. Nisajja kho, Bhagavā āyasmantaṃ Maha Moggallānaṃ etadavoca.

Then the Blessed One, arising from His solitude at even tide, visited the Venerable Maha Moggallāna and sat down on a seat made ready (for Him). Thus seated, the Blessed One spoke to the Venerable Maha Moggallāna:

Kacci te Moggallāna khamanīyaṃ? Kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti? No abhikkamanti Paṭikkamosānaṃ paññāyati? No abhikkamo?' ti.

'Well Moggallāna, how is it with you? Are you bearing up, are you enduring (your suffering)? Do your pains decrease or increase? Are there signs of your pains decreasing and not of increasing?'

Na me bhante khamanīyaṃ, na yāpanīyaṃ.
Bāḷhā me dukkhā vedanā Abhikkamanti, no paṭikkamanti Abhikkamosānaṃ paññāyati no paṭikkamo'ti.

'No, Venerable Sir, I am not bearing up, I am not enduring, the pain is very great. There is a sign not of pains decreasing but of their increasing.'

Sattime Moggallāna, bojjhaṅgā mayā sammadakkhātā, bhāvitā, bahulīkatā, abhiññāya, sambodhāya, nibbāṇāya, saṃvattanti.

'Moggallāna, these seven factors of enlightenment are well expounded

by me and are cultivated and fully developed by me.
They are conducive to perfect understanding, to full realization
(of the Four Noble Truths) and to Nibbana.'

Katame Satta?
1. **Satisambojjhaṅgo kho Moggallāna mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

What are the seven?
1. Mindfulness, the factor of enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me.
It conduces to perfect understanding, to full realization and to Nibbana,

2. **Dhammavicayasambojjhaṅgo kho Moggallāna mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

2. Investigation of the Dhamma, the factor of enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me.
It conduces to perfect understanding, to full realization and to Nibbana,

3. **Viriyasambojjhaṅgo kho Moggallāna mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

3. Persevering effort, the factor of enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me.
It conduces to perfect understanding, to full realization and to Nibbana,

4. **Pītisambojjhaṅgo kho Moggallāna mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

4. Rapture, the factor of enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbana,

5. **Passaddhisambojjhaṅgo kho Moggallāna mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

5. Calm, the factor of enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbana,

6. **Samādhisambojjhaṅgo kho Moggallāna mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

6. Concentration, the factor of enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbana,

7. **Upekkhāsambojjhaṅgo kho Moggallāna mayā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

7. Equanimity, the factor of enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbana,

Ime kho Moggallāna satta bojjhaṅgā mayā sammadakkhātā, bhāvitā, bahulīkatā, abhiññāya, sambodhāya, nibbāṇāya, saṃvattanti'ti.

'These seven factors of enlightenment, Moggallāna, are well expounded by me and are cultivated and fully developed by me. They conduce to perfect understanding, to full realization and to Nibbanna.'

Taggha, Bhagava, bojjhaṅgā, Taggha, Sugata, bojjhaṅgā'ti,

'Most assuredly. O Blessed One they are factors of enlightenment. Most assuredly, O Welcome Being (Sugata), they are factors of englihtenment.'

Idamavoca Bhagavā attamano, ayasmā Mahā Moggallāno Bhagavato bhāsitaṃ, abhinandi.Vuṭṭhāhi cāyasma Mahā Moggallāno tamhā ābādhā, tathā pahīno cāyasmato Mahā Moggallānassa so ābādho ahosī ti.

Thus said the Buddha, and Venerable Maha Moggallāna, glad at heart, approved the utterances of the Buddha. Thereupon Venerable Maha Moggallāna recovered from that affliction, and that affliction of Venerable Maha Moggallāna disappeared.

Etena sacca vajjena rogā vūpa samentu te.
Etena sacca vajjena rogā vūpa samentu te.
Etena sacca vajjena rogā vūpa samentu te.

By the firm determination of this Truth, may you be free from illness!
By the firm determination of this Truth, may you be free from illness!
By the firm determination of this Truth, may you be free from illness!

MAHĀ CUNDATTHERA BOJJHAṄGAṂ

Evaṃ me sutaṃ
Ekaṃ samayaṃ, Bhagavā Rājagahe viharati Veḷuvane Kalandaka nivāpe Tena kho pana samayena Bhagavā ābādhiko hoti, dukkhito, bāḷhagilāno.

Thus have I heard: On one occasion the Blessed One was living near Rajagaha, in the bamboo grove, in the Squirrels' feeding ground. At that time He was afflicted with a disease, was suffering therefrom, and was gravely ill.

Atha kho, āyasmā Mahā Cundo, sāyaṇhasamayaṃ, paṭisallānā vuṭṭhito yena Bhagavā tenupasaṅkami, upasaṅkamitvā, Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Maha Cundaṃ Bhagavā etadavoca. Paṭibhantu taṃ Cunda bhojjhaṅgā'ti

Then the Venerable Maha Cunda, arising from His solitude at even-tide, approached the Blessed One, saluted Him, and sat down beside Him. To Venerable Maha Cunda thus seated, the Blessed One said: 'O Maha Cunda, let the factors of enlightenment occur to your mind.'

Sattime Bhante, bojjhaṅgā Bhagavatā sammadakkhātā, bhāvitā, bahulīkatā abhiññāya, sambodhāya, nibbāṇāya, saṃvattanti.

'These seven factors of enlightenment, Bhante (Venerable Sir) are well expounded, and are cultivated and fully developed by the Blessed One. They conduce to perfect understanding, to full realization (of the Four Noble Truths) and to Nibbana.'

Katame Satta?
1. **Satisambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

What are the seven?
1. Mindfulness, the factor of enlightenment, Bhante, is well expounded by the Blessed One, and is cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbana,

2. **Dhammavicayasambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

2. Investigation of the Dhamma, the factor of enlightenment, Bhante, is well expounded by the Blessed One, and is cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbana,

3. **Viriyasambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

3. Persevering effort, the factor of enlightenment, Bhante, is well expounded by the Blessed One, and is cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbana,

4. **Pītisambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

4. Rapture, the factor of enlightenment, Bhante, is well expounded by the Blessed One, and is cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbana,

5. **Passaddhisambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

5. Calm, the factor of enlightenment, Bhante, is well expounded by the Blessed One, and is cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbana,

6. **Samādhisambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

6. Concentration, the factor of enlightenment, Bhante, is well expounded by the Blessed One, and is cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbana,

7. **Upekkhāsambojjhaṅgo kho Bhante Bhagavatā sammadakkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbāṇāya, saṃvattati.**

7. Equanimity, the factor of enlightenment, Bhante, is well expounded by the Blessed One, and is cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbana,

Ime kho, Bhante, satta bojjhaṅgā Bhagavatā sammadakkhātā, bhāvitā, bahulīkatā, abhiññāya, sambodhāya, nibbāṇāya, saṃvattanti'ti.

'These seven factors of enlightenment, Bhante, are well expounded and are cultivated and fully developed by the Blessed One. They conduce to perfect understanding, to full realization and to Nibbana,

Taggha, Cunda, bojjhaṅgā, Taggha, Cunda, bojjhaṅgā'ti,
'Most assuredly, Cunda, they are factors of enlightenment. Most assuredly, Cunda, they are factors of englihtenment.'

Idamavocāyasmā Mahā Cundo. Samanuñño Satthā ahosi. Mahā Kassapo Bhagavato bhāsitaṃ, abhinandi. Vuṭṭhāhi ca Bhagavā tamhā ābādhā, Tathā pahīno ca Bhagavato so ābādho ahosī ti.

Thus said the Venerable Maha Cunda, and the Master approved of it. Then the Blessed One recovered from His affliction, and thus disappeared His affliction.

Etena sacca vajjena rogā vūpa samentu te.
Etena sacca vajjena rogā vūpa samentu te.
Etena sacca vajjena rogā vūpa samentu te.

By the firm determination of this Truth, may you be free from illness!
By the firm determination of this Truth, may you be free from illness!
By the firm determination of this Truth, may you be free from illness!

GIRIMĀNANDA SUTTAṂ

Evaṃ me sutaṃ
Ekaṃ samayaṃ, Bhagavā Sāvatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa ārāme Tena kho pana samayena ayasmā Girimānando ābādhiko, hoti, dukkhito, bāḷhagilāno.

Thus have I heard: On one occasion the Blessed One was living near Savatthi at Jetavana, at the monastery of Anatthapindika. Now at the time, the Venerable Girimananda was afflicted with a disease, was suffering thereform, and was gravely ill.

Atha kho, āyasmā Ānando yena Bhagavā tenupasaṅkami, upasaṅkamitvā, Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etadavoca: "Āyasmā, Bhante, Girimānando ābādhiko, dukkhito, bāḷhagilāno Sādhu Bhante, Bhagavā yenāyasmā Girimānando tenupasaṅ-kamatu, anukampaṃ upādāyā ti.

Thereupon Venerable Ananda approached the Buddha, and having saluted Him sat beside Him. So seated, Venerable Ananda said this to the Blessed One: 'Bhante (Venerable Sir), Venerable Girimananda is afflicted with a disease, is suffering therefrom, and is gravely ill. It were well, Bhante, if the Blessed One would visit the Venerable Girimananda out of compassion for him.'

Sace kho, tvaṃ Ānanda, Girimānandassa bhikkhuno upasaṅkamitvā, dasa-saññā bhāseyyāsi ṭhānaṃ kho pan'etaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa-saññā sutvā so ābādho ṭhāna so paṭippassambheyya.

(Thereupon the Buddha said:) 'Should you, Ananda, visit the monk Girimananda and recite to him the ten contemplations, then that monk Girimananda having heard them, will be immediately cured of his disease'.

Katame dasa?
Anicca saññā, anatta saññā, asubha saññā, ādīnava saññā, pahāṇa saññā, virāga saññā, nirodha saññā, sabbaloke anabhirata saññā, sabbasaṅkhāresu anicca saññā, ānāpānasati

What are the ten?
Contemplation of impermanence, Contemplation of anatta (absence of a

permanent self or soul) Contemplation of foulness, Contemplation of disadvantage (danger), Contemplation of abandonment, Contemplation of detachment, Contemplation of cessation, Contemplation of distaste for the whole world, Contemplation of impermanence of all component things, Mindfulness of in-breathing and out-breathing.

1. **Katamā c'Ānanda, 'anicca saññā'?**
Idh'Ānanda, bhikkhū, araññagato vā, rukkhamūlagato vā, suññāgāragato vā, iti paṭi-saṃcikkhati 'Rūpaṃ aniccaṃ, vedanā aniccā, saññā anicca, saṅkharā anicca, viññāṇaṃ aniccan'ti.
Iti imesu pañcasupādanakkhandhesu aniccānupassi viharati,
Ayaṃ vuccat'Ānanda, 'anicca saññā'.

1. And what, Ananda, is contemplation of impermanence? Herein, Ananda, a monk, having gone to the forest, or to the foot of a tree, or to an empty house (lonely place) contemplates thus: Matter (visible objects) is impermanent; feeling or sensation is impermanent; perception is impermanent; formations are impermanent; consciousness is impermanent. Thus he dwells contemplating impermanence in these five aggregates. This, Ananda, is called contemplation of impermanence.

2. **Katamā c'Ānanda, 'anatta saññā'?**
Idh'Ānanda, bhikkhū araññagato vā, rukkhamūlagato vā, suññāgāragato vā, iti paṭi-sañcikkhati 'Cakkhuṃ anattā, rūpaṃ anattā, sotaṃ anattā, saddā anattā, ghāṅaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā'ti.
Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati,
Ayaṃ vuccat'Ānanda, 'anatta saññā'.

2. And what, Ananda, is contemplation of anatta? Herein, Ananda, a monk, having gone to the forest, or to the foot of a tree, or to a lonely place contemplates thus: The eye is not the self; sounds are not the self; the nose is not the self; smells are not the self; the tongue is not the self; tastes are not the self; the body is not the self; bodily contacts (tangible objects) are not the self; the mind is not the self; mental objects are not the self. Thus he dwells contemplating Not-self in these internal and external bases. This, Ananda, is called contemplation of anatta.

3. **Katamā c'Ānanda, 'asubha saññā'?**
Idh'Ānanda, bhikkhū imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānāppakārassa asucino paccavekkhati. Atthi imasmiṃ kāya, kesā, lomā, nakhā, dantā, taco,

maṃsaṃ, nahāru, aṭṭhī, aṭṭhimiñjā, vakkaṃ, hadayaṃ, yakanaṃ, kilomakaṃ, pihakaṃ, papphāsaṃ, antaṃ, antaguṇaṃ, udariyaṃ, karīsaṃ, matthaluṅgan, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅghānikā, lasikā, muttaṃ ti. Iti imasmiṃ kāye asubhānupassī viharati. Ayaṃ vuccat'Ānanda, 'asubha saññā'.

3. And what, Ananda, is contemplation of foulness? Herein, Ananda, a monk contemplates this body upwards from the soles of the feet, downwards from the top of the hair, enclosed in skin, as being full of many kinds of impurities. In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen lungs, intestines, intestinal tract, stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovium (oil lubricating the joints), and urine. Thus he dwells contemplating foulness in this body. This, Ananda, is called contemplation of foulness.

4. Katamā c'Ānanda, 'ādīnava saññā'?
Idh'Ānanda, bhikkhū, araññagato vā, rukkhamūlagato vā, suññāgāragato vā, iti paṭisañcikkhati Bahu dukkho kho ayaṃ kāyo bahu ādīnavo. Iti imasmiṃ kāye vividhā ābādhā uppajjanti seyyathīdaṃ cakkhurogo, sotarogo, ghāṇarogo, jivhārogo, kāyarogo, sīsarogo, kaṇṇarogo, mukharogo, dantarogo, kāso, sāso, piṇāso, ḍaho, jaro, kucchirogo mucchā, pakkhandikā, sūlā, visūcikā kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro daddu, kaṇḍu, kacchu, rakhasā, vitacchikā, lohitapittaṃ, madhumeho aṃsā, piḷakā, bhagandaḷā pittasa-muṭṭhānā ābādha, semhasa-muṭṭhānā ābādha, vātasa-muṭṭhānā ābādha, sannipātikā ābādha, utupariṇāmajā ābādha, visama parihārajā ābādha, opakkamikā ābādha, kamma-vipākajā ābādha, sītaṃ, uṇhaṃ, jigacchā pipāsā, uccāro, passāvo'ti. Iti imasmiṃ kaye ādīnavānupassī viharati. Ayaṃ c'Ananda 'ādīnava saññā

4. And what, Ananda, is contemplation of disadvantage (danger)? Herein, Ananda, a monk, having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: Many are the sufferings, many are the disadvantages (dangers) of this body since diverse diseases are engendered in this body such as the following: Eye-disease, ear-disease, nose-disease, tongue-disease, body-disease, headache, mumps, mouth-disease, tooth-ache, cought, asthma, catarrh, heart-burn, fever, stomach ailment, fainting, dysentery, swelling, gripes, legrosy, boils, scrofula, consumption, epilepsy, ringworm, itch, eruption, tetter, pustule, plethora, diabetes, piles, cancer, fistula, and diseases originating from bile, from phlegm, from wind, from conflict of the humours, from changes of weather, from adverse conditions (faulty deportment), from devices (practised by others), from kamma-

vipaka (results of kamma); and cold, heat, hunger, thirst, excrement, and urine. Thus he dwells contemplating disadvantage (danger) in this body. This, Ananda, is called contemplation of disadvantage (danger).

5. **Katamā c'Ānanda, 'pahāṇa saññā'?**
Idh'Ānanda, bhikkhū uppannaṃ, kāmavitakkaṃ nādhivāseti, pajahati vinodeti, byantīkaroti anabhāvaṃ, gameti, Uppannaṃ vyāpādavitakkaṃ, nādhivāseti, pajahati vinodeti, byantīkaroti, anabhāvaṃ, gameti, Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti Uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti, byantīkaroti, anabhāvaṃ, gameti. "Ayaṃ vuccat'Ānanda 'pahāṇa saññā'.

5. And what, Ananda, is contemplating of abandonment? Herein, Ananda, a monk does not tolerate a thought of sense desire that has arisen in him, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of ill-will that has arisen in him, but abandons it, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of cruelty that has arisen in him but abandons it, dispels it, makes an end of it, and annihilates it. He doest not tolerate evil, unprofitable states that arise in him from time to time, but abandons them, dispels them, makes an end of them, and annihilates them. This, Ananda, is called contemplation of abandonment.

6. **Katamā c'Ānanda, 'virāga saññā'?**
Idh'Ānanda, bhikkhū araññagato vā, rukkhamūlagato vā, suññāgāragato vā, iti paṭisañcikkhati Etaṃ santaṃ, etaṃ paṇītaṃ, yadidaṃ sabba-saṇkhāra samatho sabbūpadi'paṭinissaggo, taṇha-kkhayo, virāgo nirodho, nibbāṇan'ti
Ayaṃ vuccat'Ānanda, 'virāga saññā'.

6. And what, Ananada, is contemplation of detachment? Herein, Ananda, a monk, having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: This is peaceful, this is sublime, namely the stilling of all conditioned things, the giving up of all substratum of becoming, the extinction of craving, detachment, Nibbana. This, Ananda, is called contemplation of detachment.

7. **Katamā c'Ānanda, 'nirodha saññā'?**
Idh'Ānanda, bhikkhū araññagato vā, rukkhamūlagato vā, suññāgāragato vā, iti paṭi-sañcikkhati Etaṃ santaṃ, etaṃ paṇītaṃ, yadidaṃ sabbasaṇkhāra samatho sabbūpadi'paṭinissaggo, taṇha-kkhayo, virāgo nirodho, nibbāṇan'ti .

Ayaṃ vuccat'Ānanda, 'nirodha saññā'.

7. And what, Ananda, is contemplation of cessation? Herein, Ananda, a monk, having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: This is peaceful, this is sublime, namely the stilling of all compenent things, the giving up of all substratum of becoming, the extinction of craving, cessation, Nibbana. This, Ananda, is called contemplation of cessation.

8. Katamā c'Ānanda 'sabba loke anabhirata saññā'?
Idh'Ānanda, bhikkhū ye loke upāyupādānā cetaso adhiṭṭhānā'bhi nivesānusayā te pajahanto, viramati na upādiyanto
Ayaṃ vuccat'Ānanda 'sabba loke anabhirata saññā'.

8. And what, Ananda, is contemplation of distaste for the whole world? Herein, Ananda, (a monk), by abandoning any concern and clinging to this world, by abandoning mental prejudices, wrong beliefs, and latent tendercies concerning this world, by not grasping them, but by giving them up, becomes detached. This, ananda, is called contemplation of distaste for the whole world.

9. Katamā c'Ānanda sabba saṇkhāresu anicca saññā?
Idh'Ānanda bhikkhū sabba-saṇkhārehi aṭṭīyati, harāyati jigucchati
Ayaṃ vuccat'Ānanda, 'sabba saṇkhāresu anicca saññā.'

9. And what, Ananda, is contemplation of impermanence of all component things? Herein, Ananda, a monk is wearied, humiliated and disgusted with all conditioned things. This, Ananda, is called contemplation of impermanence of all component things.

10. Katamā c'Ānanda, 'ānāpānasati'?
Idh'Ānanda, bhikkhū araññagato vā, rukkhamūlagato vā, suññāgāragato vā, nisīdati pallaṇkaṃ ābhujitvā ujuṃ āyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā
so sato'va assasati, sato passasati

10. And what, Ananda, is mindfulness of in-breathing and out-breathing? Herein, Ananda, a monk, having gone to the forest, or to the foot of a tree, or to a lonely place, sits down, having folded his legs crosswise, keeping the body erect, and his mindfulness alive, mindful he breathes in, mindful he breathes out.

Dīghaṃ vā assasanto, Dīghaṃ assasāmī ti pajānāti
Dīghaṃ vā passasanto, Dīghaṃ passasāmī ti pajānāti

Rassaṃ vā assasanto, Rassaṃ assasāmī ti pajānāti
Rassaṃ vā passasanto, Rassaṃ passasāmī ti pajānāti

When he is breathing in a long breath, he knows:
'I am breathing in a long breath'; when he is breathing out a long breath,
he knows: 'I am breathing out a long breath';
when he is breathing in a short breath, he knows: 'I am breathing in
a short breath; when he is breathing out a short breath,
he knows: 'I am breathing out a short breath'.

Sabbakāya paṭisaṃvedī assasissāmī'ti sikkhati
Sabbakāya paṭisaṃvedī passasissāmī'ti sikkhati
Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati
Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati

'Conscious of the entire process I shall breathe in',
thus he trains himself. 'Conscious of the entire process
I shall breathe out', thus he trains himself.
'Calming the entire process, I shall breathe in', thus he trains himself;
'calming the entire process I shall breathes out', thus he trains himself.

Pītipaṭisaṃvedī assasissāmī'ti sikkhati
Pītipaṭisaṃvedī passasissāmī'ti sikkhati
Sukhapaṭisaṃvedī assasissāmī'ti sikkhati
Sukhapaṭisaṃvedī passasissāmī'ti sikkhati

Experiencing rapture, I shall breathe in', thus he trains himself;
'experiencing rapture, I shall breathe out', thus he trains himself.
'Experiencing bliss, I shall breathe in', thus he trains himself,
'experiencing bliss, I shall breathe out', thus he trains himself.

Cittasaṅkhāra paṭisaṃvedī assasissāmī'ti sikkhati
Cittasaṅkhāra paṭisaṃvedī passasissāmī'ti sikkhati
Passambhayaṃ cittasaṅkhāra assasissāmī'ti sikkhati
Passambhayaṃ cittasaṅkhāra passasissāmī'ti sikkhati

'Experiencing the mental formations (feeling and perception), I shall
breathe in', thus he trains himself, 'experiencing the mental formations,
I shall breathe out', thus he trains himself. 'Calming the mental
formations, I shall breathe in', thus he trains himself; 'calming the mental
formations, I shall breathe out, thus he trains himself.'

Cittapaṭisaṃvedī assasissāmī'ti sikkhati
Cittapaṭisaṃvedī passasissāmī'ti sikkhati

Abhippamodayaṃ cittaṃ assasissāmī'ti sikkhati
Abhippamodayaṃ cittaṃ passasissāmī'ti sikkhati

'Experiencing the mind (according to the four-fold absorptions, or Jhanas), I shall breathe in', thus he trains himself; 'experiencing the mind, I shall breathe out', thus he trains himself. 'Exceedingly gladdening the mind (by samatha, calming, as well as by vipassana, insight), I shall breathe in', thus he trains himself, 'exceedingly gladdening the mind, I shall breathe out', thus he trains himself.

Samādahaṃ cittaṃ assasissāmī'ti sikkhati
Samādahaṃ cittaṃ passasissāmī'ti sikkhati
Vimocayaṃ cittaṃ assasissāmī'ti sikkhati
Vimocayaṃ cittaṃ passasissāmī'ti sikkhati

Concentrating the mind (on the breath), I shall breathe in'; thus he trains himself, 'concentrating the mind, I shall breathe out', thus he trains himself. 'Liberating the mind (from the nivaranas, or hindrances), I shall breathe in', thus he trains himself; 'liberating the mind, I shall breathe out', thus he trains himself.

Aniccānupassī assasissāmī'ti sikkhati
Aniccānupassī passasissāmī'ti sikkhati
Virāgānupassī assasissāmī'ti sikkhati
Virāgānupassī passasissāmī'ti sikkhati

'Contemplating impermanence (in body, feeling, perception, volitional formations, consciousness), I shall breathe in', thus he trains himself; 'contemplating impermanence I shall breathe out', thus he trains himself. 'Contemplating detachment, I shall breathe in', thus he trains himself, 'contemplating detachment, I shall breathe out', thus he trains himself.

Nirodhānupassī assasissāmī'ti sikkhati
Nirodhānupassī passasissāmī'ti sikkhati
Paṭinissaggānupassī assasissāmī'ti sikkhati
Paṭinissaggānupassī passasissāmī'ti sikkhati
Ayaṃ vucat'Ānanda, 'ānāpānasati.'

'Contemplating cessation, I shall breathe in', thus he trains himself; 'contemplating cessation, I shall breathe out', thus he trains himself. 'Contemplating abandonment, I shall breathe in', thus he trains himself; 'contemplating abandonment, I shall breathe out', thus he trains himself.

'This, Ananda, is called mindfulness of in-breathing and out-breathing.

Sace kho tvaṃ Ānanda, Girimānandassa bhikkhuno upasaṅkamitvā, imā dasa-saññā bhāseyyāsi ṭhānaṃ kho panetaṃ vijjatiyaṃ Girimānandassa bhikkhuno imā dasa-saññā sutvā so ābādho ṭhāna so paṭipphassambheyyā'ti.

If, Ananda, you visit the monk Girimananda and recite to him these ten contemplations, then that monk, Girimananda, having heard them, will be immediatelyt cured of his affliction.'

Atha kho āyasmā Ānanda Bhagavato santike imā
Dasa-saññā uggahetvā yenāyasmā Girimānando tenupasaṅkami
Upasaṅkamitvā āyasmato Girimānandassa imā dasa-saññā abhāsi
Atha kho āyasmato Girimānandassa imā dasa-saññā
Sutvā so ābādho ṭhāna so paṭippassambhi Vuṭṭhāhi cā yasmā
Girimānando tamhā ābādhā Tathā pahīno ca panāyasmato
Girimānandassa so ābādho ahosi ti.

Thereupon Venerable Ananda, having learnt these ten contemplations from the Blessed One, visited Venrable Girimananda, and recited to him the ten contemplations. When Venrable Girimananda had heard them, his affliction was immediately cured. He recovered from that affliction, and thus disappeared the affliction of the Venerable Girimananda.

Etena sacca vajjena rogā vūpa samentu te.
Etena sacca vajjena rogā vūpa samentu te.
Etena sacca vajjena rogā vūpa samentu te.

By the firm determination of this Truth, may you be free from illness!
By the firm determination of this Truth, may you be free from illness!
By the firm determination of this Truth, may you be free from illness!

DHAJAGGA PARITTA

Banner Protection

Evaṃ me sutaṃ
Ekaṃ samayaṃ, Bhagavā Sāvatthiyaṃ viharati, Jetavane,
Anāthapiṇḍikassa ārāme Tatra, kho, Bhagavā bhikkhū āmantesi,
Bhikkhavo'ti Bhadante'ti, te bhikkhū Bhagavato paccassosuṃ.
Bhagavā etadavoca:

Thus have I heard:
On one occasion the Blessed One was living near Savatthi at Jetavana at the monastery of Anathapindika. Then He addressed the monks, saying, 'O monks'. 'Venerable Sir,' said the monks by way of reply to the Blessed One. Thereupon He spoke as follows:

Bhūtapubbaṃ, bhikkhave, Devāsurasaṅgāmo samūpabbūḷho ahosi Atha kho, bhikkhave, Sakko devānamindo deve Tāvatiṃse āmantesi.

'Monks, I shall relate a former incident. There arose a battle between the Devas (gods) and Asuras. Then Sakka, the Lord of the devas, addressed the devas of the Tavatimsa (heaven) thus:

'Sace, mārisā, devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā mameva tasmiṃ samaye dhajaggaṃ ullokeyyātha Mamaṃ hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati

Happy ones, if the devas who have gone to the battle should experience fear or terror, or suffer from hair standing on end, let them behold the crest of my own banner. If you do so, any fear, terror or hair standing on end arising in you will pass away.

No ce me dhajaggaṃ ullokeyyātha atha Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati.

If you fail to look up to the crest of my banner, look at the crest of the banner of Pajapati, kind of gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.

No ce Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

If you fail to look up to the crest of Pajapati, king of gods, look at the crest of the banner of Varuna, king of gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.

No ce Varuṇassa devarājassa dhajaggaṃ ullokeyyātha atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha Īsānassa hi vo devarājassa

dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā, lomahaṃso vā so pahīyissati.

If you fail to look up to the crest of Varuna, kind of gods, look at the crest of the banner of Isana, king of gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.

Taṃ kho, pana, bhikkhave Sakkassa vā Devānamindassa dhajaggaṃ ullokayataṃ Pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ Varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ Īsānassa vā devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā, lomahaṃso vā so pahīyethāpi no'pi pahīyetha taṃ kissa hetu?

Monks, any fear, terror or hair standing on end arising in them who look at the crest of the banner of Sakka the king of gods, any fear, terror or hair standing on end, may pass away, or not pass away, the lord of the gods, of Pajapati the king of the gods, any fear, terror or hair standing on end, may pass away, or not pass away..... of Varuna ..... of Isana, the king of the gods, any fear, terror or hair standing on end, may pass away, or not pass away. What is the reason for this?

Sakko, bhikkhave, devānamindo, avītarāgo
Avītadoso, avītamoho, bhīrucchambhī, utrāsi, palāyīti
Ahaṃ ca kho bhikkhave, evaṃ vadāmi
Sace, tumhākaṃ, bhikkhave, araññagatānaṃ vā, rukkhamūlagatānaṃ vā suññāgāragatānaṃ vā, uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā mameva tasmiṃ samaye anussareyyātha.
'Iti'pi so Bhagavā, Arahaṃ, Sammā Sambuddho, vijjācaraṇa sampanno, Sugato, lokavidū, anuttaro purisadammasārathī satthā devamanussānaṃ, Buddho, Bhagavā'ti.' Mamaṃ hi vo bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. No ce maṃ anussareyyātha.

Because Sakka. lord of gods, O monks, is not free from lust, not free from hate, not free from declusion, and is therefore liable to hear, terror, fright and flight. I also say unto you O monks – if any fear, terror or hair standing on end should arise in you when you have gone to the forest or to the foot of a tree, or to an empty house (lonely place), then think only of me thus: 'Such indeed is the Blessed One, Arahant (Consummate One) Supremely Enlightened, endowed with knowledge and virtue, welcome being, knower of worlds, the peerless trainer of persons, teacher of gods and men, the Buddha, the Blessed One.'

Monks, if you think of me, any fear, terror or hair standing on end, that may arise in you, will pass away.

Atha Dhammaṃ anussareyyātha
'Svākkhāto Bhagavatā, Dhammo, sandiṭṭhiko, akāliko, ehi-passiko, opanayiko, paccattaṃ veditabbo viññūhi`ti.'
Dhammaṃ hi vo bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati
No ce maṃ anussareyyātha.

If you fail to think of me, then think of the Dhamma (the Doctrine) thus: 'Well-expounded is the Dhamma by the Blessed One, a Dhamma to be realized by oneself and gives immediate results, a Dhamma which invites investigation and leads up to Nibbana, a Dhamma to be understood by the wise each for himself.' Monks, if you think of the Dhamma, any fear, terror or hair standing on end, that may arise in you, will pass away.

Atha Saṅghaṃ anussareyyātha
'Supaṭipanno Bhagavato sāvakasaṅgho,
Ujupaṭipanno Bhagavato sāvakasaṅgho,
Ñāyapaṭipanno Bhagavato sāvakasaṅgho,
Sāmīcipaṭipanno Bhagavato sāvakasaṅgho,
Yadidaṃ cattāri, purisa yugāni, aṭṭha purisa puggalā, esa Bhagavato sāvakasaṅgho, Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali karaṇīyo anuttaraṃ Puññakkhettaṃ lokassā`ti.'
Saṅghaṃ hi vo bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. Taṃ kissa hetu?

If you fail to think of the Dhamma, then think of the Sangha (the Order) thus: 'Of good conduct is the Order of Disciples of the Blessed One, of upright conduct is the Order of Disciples of the Blessed One, of wise conduct is the Order of Disciples of the Blessed One, of dutiful conduct is the Order of Disciples of the Blessed One. This Order of Disciples of Blessed One – namely those four pairs of persons, the eight kinds of individuals – is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutations, is an incomparable field of merit for the world.' Monks, if you think of the Sangha, any fear, terror or hair standing on end, that may arise in you, will pass away. What is the reason for this?

Tathāgato bhikkhave, Arahaṃ, Sammāsambuddho vītarāgo, vītadoso, vītamoho abhīru, acchambhī anutrāsi apalāyī'ti
Idamavo ca Bhagavā Idaṃ vatvā Sugato athāparaṃ etadavoca Satthā:

The Tathagata, O monks, who is Arahant, Supremely Enligthened, is free from lust, free from hate, is free from delusion, and is not liable to fear, terror, fright or flight.' So said the Blessed One. Having thus spoken, the Teacher, the 'Welcome Being' (Sugata), further said:

1. Araññe rukkhamūle vā – Suññāgāre va bhikkhavo
Anussaretha Sambuddhaṃ – Bhayaṃ tumhāka no siyā.

1. "Whether in forest or at foot of tree, - Or in some secluded spot,
O monks, do call to mind that Buddha Supreme;
then wil there be no fear to you at all.

2. No ce Buddhaṃ sareyyātha – Loka-jeṭṭhaṃ, narāsabhaṃ
Atha Dhammaṃ sareyyātha – Nīyyānikaṃ, sudesitaṃ.

2. If you think not of the Buddha, O monks, - That Lord of the world and Chief of men, Then do think, O monks, of that Dhamma; - So well preached and leading to Nibbana.

3. No ce Dhammaṃ sareyyātha – Nīyyānikaṃ, sudesitaṃ
Atha Saṅghaṃ sareyyātha – Puññakkhettaṃ anuttaraṃ.

3. If you think not of the Dhamma, O monks, - Well preached and leading to Nibbana, Then do think, O monks, of the Sangha; - That wonderful field of merit to all.

4. Evaṃ, Buddhaṃ, Sarantānaṃ - Dhammaṃ Saṅghaṃ ca, bhikkhavo
Bhayaṃ vā chambhitattaṃ vā – Lomahaṃso na hessatī'ti.

4. To those recalling the Buddha Supreme, - To those recalling the Dhamma Sublime, And to those recalling the Sangha, - No fear, no terror will make them quiver."

Etena sacca vajjena sabba bhayo vinassatu! (3 times)

By the firm determination of this truth, may you be free from fear!
By the firm determination of this truth, may you be free from fear!
By the firm determination of this truth, may you be free from fear!

RATANA SUTTAṂ – *Discourse on the Jewels*
(Saṃyutta Nikāya 11.1)

Yānīdha bhūtāni samāgatāni – Bhummāni vā yāniva antaḷikkhe
Sabbe va bhūtā sumanā bhavantu -Atho'pi sakkacca sunantu bhāsitaṃ

Whatsoever beings are assembled here, those of the earth or those of the air, may all of them be happy! Let them all listen attentively to these words!

Tasmā hi bhūtā nisāmetha sabbe – Mettaṃ karotha mānusiyā pajāya
Divā ca ratto ca haranti ye baliṃ – Tasmā hi ne rakkhatha appamattā

O beings, listen closely! May you all radiate loving-kindness to those human beings who, by day and night, offer merit to you. Therefore protect them well with diligence.

Yaṃ kiñci vittaṃ idha vā huraṃ vā - Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena – Idam'pi Buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

Whatever treasure there be either here or in the world beyond, or whatever precious jewel there be in the havens; yet there is none comparable to the Buddha. Verily, in the Buddha is this precious Jewel. By this truth, may there be happiness!

Khayaṃ virāgaṃ amataṃ paṇītaṃ – Yadajjhagā Sakyamunī samāhito
Na tena Dhammena samatthi kiñci,Idam'pi Dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

The tranquil Sage of the Sakyas realised cessation, passion-free, immortality supreme, excellence. There is nothing comparable to this Dhamma. Verily, in the Dhamma is this precious Jewel. By this truth, may there be happiness!

Yaṃ Buddhaseṭṭho parivaṇṇayī suciṃ, Samādhimānantarikaññamāhu
Samādhinā tena samo na vijjati – Idam'pi Dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

That pure Path the Buddha Supreme praised is described as "concentration without interruption." There is nothing like that concentration. Verily, in the Dhamma is this precious Jewel. By this truth, may there be happiness!

Ye puggalā aṭṭha sataṃ pasatthā – Cattāri etāni yugāni honti

Te dakkhiṇeyyā Sugatassa sāvakā – Etesu dinnāni mahapphalāni
Idam'pi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

Those Eight Individuals, praised by the virtuous, they constitute four pairs. They, the worthy of offerings, the disciples of Enlightened One, gifts given to whom, yield rich results. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Ye suppayuttā manasā daḷhena – Nikkāmino Gotama sāsanamhi
Te pattipattā amataṃ vigayha – Laddhā mudhā nibbutiṃ bhuñjamānā
Idam'pi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

With steadfast mind, applying themselves well in the Dispensation of Gotama, free of passion, they have attained to that which should be attained, encountering the Deathless. They enjoy the Peace of Nibbana freely obtained. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Yathindakhīlo paṭhaviṃ sito siyā – Catubbhi vātebhi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi – Yo ariyasaccāni avecca passati
Idampi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

Just as a firm post, sunk in the earth, cannot be shaken by the four winds; so, too, I declare him to be a righteous person who thoroughly comprehends the Noble Truths. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Ye ariyasaccāni vibhāvayanti – Gambhīrapaññena sudesitāni
Kincāpi te honti bhusappamattā – Na te bhavaṃ aṭṭhamaṃ ādiyanti
Idam'pi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

Those who comprehend clearly the Noble Truths, well taught by Him who has absolute knowledge, do not undergo an eighth birth, no matter how exceeding heedless they may be. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Sahāvassa dassana sampadāya – Tayassu dhammā jahitā bhavanti
Sakkāyadiṭṭhi vicikicchitañca – Sīlabbataṃ vāpi yadatthi kiñci
Catūhapāyehi ca vippamutto – Cha cābhiṭhanāni abhabbo kātuṃ
Idam'pi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

Together with his attainment of Insight, three qualities have been abandoned, namely – Belief in self, doubt and dependence on (wrong) rites and rituals. He is absolutely freed from the four states of misery and is incapable of committing the six major wrongdoings. Verily, in the Sangha

is this precious Jewel. By this truth, may there be happiness!

Kiñcāpi so kammaṃ karoti pāpakaṃ – Kāyena vāca uda cetasā vā
Abhabbo so tassa paṭicchādāya – Abhabbatā diṭṭha padassa vuttā
Idam'pi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

He is incapable of hiding whatever evil he does, whether by deed, word or thought; for it has been said that such an act is impossible for one who has seen the Path. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Vanappagumbe yathā phussitagge, Gimhānamāse paṭhamasmiṃ gimhe
Tathūpamaṃ Dhamma varaṃ adesayi
Nibbānagāmiṃ paramaṃ hitāya
Idam'pi Buddhe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

Just like a forest is flowered at the top, in the first month of the summer season, so has the Sublime Doctrine that leads to Nibbana been taught for the (best) highest good. Verily, in the Buddha is this precious Jewel. By this truth, may there be happiness!

Varo varaññū varado varāharo – Anuttaro Dhamma varaṃ adesayi
Idam'pi Buddhe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

The unrivalled Excellent One, the Knower, the Giver, the Bringer of the Excellent has expounded the excellent Doctrine. Verily, in the Buddha is this precious Jewel. By this truth, may there be happiness!

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ
Virattacittā āyatike bhavasmiṃ
Te khīṇabījā avirūḷhicchandā – Nibbanti dhīrā yathāyaṃ padīpo
Idam'pi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

Their past is extinct; a fresh becoming there is not, their minds are not attached to a future birth, their desires grow not; those wise ones fade out (of existence) as the flame of this lamp. Verily, in the Sangha is this precious Jewel. By this truth, may there be happiness!

Yānīdha bhūtāni samāgatāni – Bhummāni vā yāniva antaḷikkhe
Tathāgataṃ devamanussapūjitaṃ, Buddhaṃ namassāma suvatthi hotu

Sakka's exultation: whatever beings here assembled, of the earth and of the air, come let us salute the Accomplished Buddha, honoured by gods and humans. May there be happiness!

Yānīdha bhūtāni samāgatāni – Bhummāni vā yāniva antaḷikkhe
Tathāgataṃ devamanussapūjitaṃ
Dhammaṃ namassāma suvatthi hotu

Sakka's exultation: Whatever beings here assembled,
of the earth and of the air, come let us salute the Accomplished Dhamma,
honoured by gods and humans. May there be happiness!

Yānīdha bhūtāni samāgatāni – Bhummāni vā yāniva antaḷikkhe
Tathāgataṃ devamanussapūjitaṃ, Saṅghaṃ namassāma suvatthi hotu

Sakka's exultation: Whatever beings here assembled,
of the earth and of the air, come let us salute the Accomplished Sangha,
honoured by gods and humans. May there be happiness!

Etena sacca vajjena dukkhā vūpa samentu te
Etena sacca vajjena bhayā vūpa samentu te
Etena sacca vajjena rogā vūpa samentu te

By the firm determination of this truth, may you be free from suffering, from fear, and from illness!

KARAṆĪYA METTA SUTTAṂ

Discourse on Loving-Kindness
(Saṃyutta Nikāya 1.8)

Karaṇīyamatthakusalena – Yaṃtaṃ santaṃ padaṃ abhisamecca
Sakko ujū ca sūjū ca – Suvaco ca'ssa mudu anatimānī

He who is skilled in doing good and who wishes to attain that state of calm should act thus: He should be able, upright, perfectly upright, obedient, gentle and humble.

Santussako ca subharo ca – Appakicco ca sallahukavutti
Santindriyo ca nipako ca – Appagabbho kulesu ananugiddho

Contented, easily supportable with few duties, simple in livelihood, controlled in senses, discreet, prudent, not be greedily attached to families.

Na ca khuddhaṃ samācare kiñci – Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu – Sabbe sattā bhavantu sukhitattā

He should not commit any slight wrong such that other wise men might censure him. May all beings be happy and safe;

May their hearts be wholesome!

Ye keci pāṇabhūt'atthī – Tasā va thāvarā vā anavasesā
Dīghā vā ye mahantā vā – Majjhimā rassakāṇukathūlā

Whatsoever living beings there may be; feeble or strong,
long, stout or medium; short, small or large; seen or unseen .....

Diṭṭhā vā yeva addiṭṭhā – Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā – Sabbe sattā bhavantu sukhitattā

..... those dwelling far or near, those who are born and those who are
yet to be born – May all beings, without exception, be happy minded.

Na paro paraṃ nikubbetha –Nātimaññetha katthaci naṃ kanci
Byārosanā paṭighasaññā – Nāññamaññassa dukkhamiccheyya

Let not one neither deceive another nor despise any person anywhere.
In anger or ill-will let him not wish any harm to another.

Mātā yathā niyaṃ puttaṃ – Āyusā ekaputtamanurakkhe
Evam'pi sabbabhūtesu – Mānasaṃ bhāvaye aparimāṇaṃ

Just as a mother would protect her only child at the risk of her own life,
even so, let him cultivate a boundless heart towards all beings.

Mettaṃ ca sabbalokasmiṃ – Mānasaṃ bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ ca – Asaṃbādhaṃ averaṃ asapattaṃ

Let thoughts of boundless love pervade the whole world –
above, below and across, without any obstruction,
without any hatred, without any enmity.

Tiṭṭhaṃ, caraṃ, nisinno vā – Sayāno vā, yāvata'ssa vigatamiddho
Etaṃ satiṃ adhiṭṭheyya – Brahma metaṃ, vihāraṃ idha-māhu

Whether he stands, walks, sits or lies down, as long as he is awake,
he should develop this mindfulness.
This, they say, is the Highest Conduct here.

Diṭṭhiṃ ca anupagamma sīlavā – Dassanena sampanno
Kāmesu vineyya gedhaṃ – Na hi jātu gabbhaseyyaṃ punaretī'ti

Not falling into error, virtuous, endowed with insight, he discards
attachment to sensuous desires. Truly, he does not come again;
to be conceived in a womb.

Etena sacca vajjena, sotthi te hotu sabbadā
Etena sacca vajjena, sotthi te hotu sabbadā
Etena sacca vajjena, sotthi te hotu sabbadā

By the firm determination of this truth, may you ever be well!
By the firm determination of this truth, may you ever be well!
By the firm determination of this truth, may you ever be well!

JINA PAÑJARA – *THE BUDDHA'S MANSION*
Recital to Overcome Sickness and Disturbances

Jayāsanagatā vīrā – Jetvā māraṃ savāhiniṃ
Catu saccāmatarasaṃ – Ye Piviṃsu narāsabhā

The Heroes, having defeated the Evil One together with his army,
mounted the seat of victory. These leaders of men
have drunk the nectar of the Four Truths.

Taṅhaṃkarādayo Buddhā – Aṭṭhavīsati nāyakā
Sabbe patiṭṭhitā tuyhaṃ – Matthake te munissarā

May all the twenty-eight chief Buddhas, such as Buddha Tanhamkara
and other noble sages, have rested firmly on your head.

Sire patiṭṭhitā Buddhā – Dhammo ca tava locane
Saṅgho patiṭṭhito tuyhaṃ – Ure sabba guṇākaro

May the Buddhas rest on your head, the Dhamma on your eyes,
and the Sangha, the abode of all virtues, on your shoulders.

Hadaye Anuruddho ca – Sāriputto ca dakkhiṇe
Kondañño Piṭṭhibhāgasmiṃ – Moggallāno'si vāmake

May Anuruddha rest on your heart, Sariputta on your right,
Kondanna on your back, and Moggallana on your left.

Dakkhiṇe savaṇe tuyhaṃ – Āhuṅ Ānanda Rāhulā
Kassapo ca Mahānāmo – Ubhosuṃ vāma sotake

On your right ear are Ananda and Rahula,
on your left ear are Kassapa and Mahanama.

Kesante piṭṭhibhāgasmiṃ – Suriyo'viya pabhaṅkaro
Nisinno sirisampanno – Sobhito muni puṅgavo

At the end of your hair, in the region of the back,
sits the glorious sage Sobita who is radiant like the sun.

Kumāra Kassapo nāma – Mahesī cittravādako
So tuyhaṃ vadane niccaṃ – Patiṭṭhāsi guṇākaro

The fluent speaker, Ven Kumara Kassapa,
the abode of virtues, ever rest in your mouth.

Puṇṇo Angulimālo ca – Upāli Nanda Sivalī
Therā pañca ime jātā – Lalāṭe tilakā tava

Punna, Angulimala, Upali, Nanda and Silvali are the five theras (Noble Elders), have been on your forehead like the Tilakas (middle spot).

Sesāsīti mahā therā – Vijitā jina sāvakā
Jalantā sīla tejena – Aṅgamaṅgesu saṇṭhitā

The other eighty Theras (Noble Elders), the victorious disciples
of the conqueror, shinning in the glory of their virtues,
rest on the other parts of your body.

Ratanaṃ purato āsi – Dakkiṇe metta suttakaṃ
Dhajaggaṃ pacchato āsi – Vāme Aṅgulimālakaṃ

The Jewel Discourse is in your front, on your right is the Metta Sutta,
the Banner Discourse in on your back,
on your left is the Angulimala Discourse.

Khandha Mora parittañ ca – Āṭānāṭiya suttakaṃ
Ākāsacchadanaṃ āsi – Sesā pākāra saññitā

The protective Discourses Khanda, Mora, Atanatiya are
like the heavenly vault. The others are like a rampart around you.

Jinānā bala saṃyutte – Dhamma pākāra laṅkate
Vasato te catu kiccena – Sadā Sambuddha pañjare

Ever engaged in four duties do you dwell in the Buddha Mansion,
fortified with commanding power of the Buddha,
and decked by the wall of the Dhamma

Vāta pittādi sañjātā – Bāhirajjhattu paddavā

Asesā vilayaṃ yantu – Ananta guṇa tejesā

By the power of their infinite virtues, may all internal and external troubles caused by wind, bile, etc., come to naught without exception.

Jinapañjara majjhaṭṭhaṃ – Viharantaṃ mahītale
Sadā pālentu tvaṃ sabbe – Te mahā purisāsabhā

May all those great personages ever protect you who are dwelling in the centre of the Buddha Mansion on this earth.

Icceva maccanta kato surakkho – Jinānubhāvena jitūpapaddavo
Buddhānubhāvena hatāri saṅgho – Carāhi saddhammanu bhāva pālito

Protecting yourself thus in every way, overcoming all troubles by the power of the Conqueror, may you, by the grace of the Buddha, defeat the hostile army of passions and live guarded by the sublime Dhamma!

Icceva maccanta kato surakkho – Jinānubhāvena jitūpapaddavo
Dhammānubhāvena hatāri sangho-Carāhi saddhammanu bhāva pālito

Protecting yourself thus in every way, overcoming all troubles by the power of the Conqueror, may you, by the grace of the Dhamma defeat the hostile army of passions and live guarded by the sublime Dhamma!

Icceva maccanta kato surakkho – Jinānubhāvena jitūpapaddavo
Sanghānubhāvena hatāri sangho – Carāhi saddhammanu bhāva pālito

Protecting yourself thus in every way, overcoming all troubles by the power of the Conqueror, may you, by the grace of the Sangha defeat the hostile army of passions and live guarded by the sublime Dhamma!

Saddhamma pākāra parikkhito'si – Aṭṭhāriyā aṭṭha disāsu honti
Etthantare aṭṭhanāthā bhavanti – Uddhaṃ vitānaṃ va jinā ṭhitā te

You are surrounded by the rampart of the sublime Dhamma. The eight Noble Ones are in the eight directions. The eight benefactors are in the intermediate directions. The Buddhas stand like a canopy above you.

Bhindanto mārasenaṃ tava sirasi ṭhito – Bodhi māruyha satthā
Moggallānosi vāme vasati bhujataṭe – dakkhine Sāriputto
Dhammo majjhe urasmiṃ viharati bhavato – mokkhato morayoniṃ
Sampatto Bodhisatto – caraṇa yugagato bhānu lokeka nātho

The Buddha who sat at the foot of the Bodhi Tree and defeated the army of

the Evil One, stands on your head. The Ven Moggallana is on your left shoulder and the Sariputta are on your right shoulder. The Dhamma dwells in your heart's core. The Bodhisatta, who was born a peacock and who shines as the sole benefactor of the world, shields your feet.

Sabbāvamaṅgala mupaddava dunnimittaṃ
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ,
Buddhānubhāva pavareṇa payātu nāsaṃ

All ill-luck, misfortune, ill-omens, diseases, evil planetary influence, blame, dangers, fears, bad, undesirable dreams, may they all come to nothing by the power of the Noble Buddha.

Sabbāvamaṅgala mupaddava dunnimittaṃ,
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ,
Dhammānubhāva pavareṇa payātu nāsaṃ

All ill-luck, misfortune, ill-omens, diseases, evil planetary influence, blame, dangers, fears, bad, undesirable dreams, may they all come to nothing by the power of the Noble Dhamma.

Sabbāvamaṅgala mupaddava dunnimittaṃ,
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ,
Saṅghānubhāva pavareṇa payātu nāsaṃ

All ill-luck, misfortune, ill-omens, diseases, evil planetary influence, blame, dangers, fears, bad, undesirable dreams, may they all come to nothing by the power of the Noble Sangha.

MAHĀ JAYAMAṄGALA GĀTHĀ

Stanzas of Great Joyous Victory

Mahākāruṇiko nātho – hitāya sabba pāṇīnaṃ
Pūretvā pāramī sabbā – patto sambodhi muttamaṃ
Etena sacca vajjena – hotu te jayamaṅgalaṃ

The Great Merciful Blessed One, for the good of all living beings, practised all Perfections and attained supreme Enlightenment. By these words of truth, may joyous victory be yours!

Jayanto bodhiyā mūle – Sakyānaṃ nandi vaḍḍhano
Evaṃ tuyhaṃ jayo hotu – jayassu jayamaṅgalaṃ

That joy-enhancer of the Sakyas was victorious at
the foot of the Bodhi-tree. Likewise, may there be victory for you,
and may you ever be blessed.

Sakkatvā Buddharatanaṃ – osadhaṃ uttamaṃ varaṃ
Hitaṃ deva manussānaṃ – Buddhatejena sotthinā
Nassantu paddavā sabbe – dukkhā vūpasamentu te

Having respected the Jewel of the Buddha, the best and noblest medicine,
the benefactor of devas and people,
through the blessing of the power of the Buddha,
may all your misfortunes be nullified and your sufferings dispelled.

Sakkatvā Dhammaratanaṃ – osadhaṃ uttamaṃ varaṃ
Pariḷāhūpa samaṇaṃ – Dhammatejena sotthinā
Nassantu paddavā sabbe – bhayā vūpasamentu te

Having respected the Jewel of the Dhamma, the best and noblest medicine,
the alleviator of the distress,
through the blessing of the power of the Dhamma,
may all your misfortunes be nullified and your fears dispelled.

Sakkatvā Saṅgharatanaṃ – osadhaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ – Saṅghatejena sotthinā
Nassantu paddavā sabbe – rogā vūpasamentu te

Having respected the Jewel of the monks, the best and noblest medicine,
worthy of gifts and worthy of hospitality,
through the blessing of the power of the monks,
may all your misfortunes be nullified and all your diseases be cured.

Yaṃkiñci ratanaṃ loke – vijjati vividhā puthu
Ratanaṃ Buddha samaṃ natthi – tasmā sotthi bhavantu te

Whatever diverse precious jewels there be in this universe there is no jewel
equal to the Buddha. Therefore may there be a blessing to you.

Yaṃkiñci ratanaṃ loke – vijjati vividhā puthu
Ratanaṃ Dhamma samaṃ natthi – tasmā sotthi bhavantu te

Whatever diverse precious jewels there be in this universe there is no jewel

equal to the Dhamma. Therefore may there be a blessing to you.

Yaṃkiñci ratanaṃ loke – vijjati vividhā puthu
Ratanaṃ Saṅgha samaṃ natthi – tasmā sotthi bhavantu te

Whatever diverse precious jewels there be in this universe
there is no jewel equal to the Sangha.
Therefore may there be a blessing to you.

Natthi me saraṇaṃ aññaṃ – Buddho me saraṇaṃ varaṃ
Etena sacca vajjena – hotu te jayamaṅgalaṃ

There is no other refuge for me. The Buddha is my matchless refuge.
By these true words, may joyous victory be yours.

Natthi me saraṇaṃ aññaṃ – Dhammo me saraṇaṃ varaṃ
Etena sacca vajjena – hotu te jayamaṅgalaṃ

There is no other refuge for me. The Dhamma is my matchless refuge.
By these true words, may joyous victory be yours.

Natthi me saraṇaṃ aññaṃ – Sangho me saraṇaṃ varaṃ
Etena sacca vajjena – hotu te jayamaṅgalaṃ

There is no other refuge for me. The Sangha is my matchless refuge.
By these true words, may joyous victory be yours.

Sabbītiyo vivajjantu – Sabbarogo vinassatu
Mā te bhavatvantarāyo – Sukhī dīghāyuko bhava

May all misfortunes be avoided, may all sickness be healed,
may there be no dangers to you, may you live long and happily.

Sabbītiyo vivajjantu – Sabbarogo vinassatu
Mā te bhavatvantarāyo – Sukhī dīghāyuko bhava

May all misfortunes be avoided, may all sickness be healed,
may there be no dangers to you, may you live long and happily.

Sabbītiyo vivajjantu – Sabbarogo vinassatu
Mā te bhavatvantarāyo – Sukhī dīghāyuko bhava

May all misfortunes be avoided, may all sickness be healed,
may there be no dangers to you, may you live long and happily.

Bhavatu sabba maṅgalaṃ – Rakkhantu sabba devatā

Sabba Buddhānu bhāvena – Sadā sotthi bhavantu te

May all blessings be with you! May all devas protect you.
By the power of all the Buddhas, may you be well and happy.

Bhavatu sabba maṅgalaṃ – Rakkhantu sabba devatā
Sabba Dhammānu bhāvena – Sadā sotthi bhavantu te

May all blessings be with you! May all devas protect you.
By the power of all the Dhamma, may you be well and happy.

Bhavatu sabba maṅgalaṃ – Rakkhantu sabba devatā
Sabba Saṅghānu bhāvena – Sadā sotthi bhavaṅtu te

May all blessings be with you! May all devas protect you.
By the power of all the Saṅgha, may you be well and happy.

Nakkhatta yakkha bhūtānaṃ – Pāpaggaha nivāraṇā
Parittassānu bhāvena – Hantu tesaṃ upaddave

Nakkhatta yakkha bhūtānaṃ – Pāpaggaha nivāraṇā
Parittassānu bhāvena – Hantu tesaṃ upaddave

Nakkhatta yakkha bhūtānaṃ – Pāpaggaha nivāraṇā
Parittassānu bhāvena – Hantu tesaṃ upaddave

By the power of this protection, may you be free from all dangers arising from malign influences of the planets, demons, and powerful spirits. May your misfortunes vanish. (3 times)

A Sharing of Loving-Kindness

Dukkhappattā ca niddukkhā – Bhayappattā ca nibbhayā
Sokappattā ca nissokā – Hontu sabbepi pāṇino

Dukkhappattā ca niddukkhā – Bhayappattā ca nibbhayā
Sokappattā ca nissokā – Hontu sabbepi pāṇino

Dukkhappattā ca niddukkhā – Bhayappattā ca nibbhayā
Sokappattā ca nissokā – Hontu sabbepi pāṇino

May the suffering not suffer; the fearful not fear; the grieving not grief; may all beings be well and happy. (3 times)

PUÑÑĀNUMODANĀ

Transference of Merits to all Celestial Beings

Ākāsaṭṭhā ca bhummaṭṭhā – Devā nāgā mahiddhikā;
Puññantaṃ anumoditvā – Ciraṃ rakkhantu loka-sāsanaṃ

May all beings inhabiting space and earth, Devas and Nagas of mighty power, having shared this merit, long protect the Dispensation.

Ākāsaṭṭhā ca bhummaṭṭhā – Devā nāgā mahiddhikā;
Puññantaṃ anumoditvā – Ciraṃ rakkhantu desanaṃ.

May all beings inhabiting space and earth, Devas and Nagas of mighty power, having shared this merit, long protect the Teachings.

Ākāsaṭṭhā ca bhummaṭṭhā – Devā nāgā mahiddhikā;
Puññantaṃ anumoditvā – Ciraṃ rakkhantu maṃ paraṃ ti

May all beings inhabiting space and earth, Devas and Nagas of mighty power, having shared this merit, long protect me and others.

PATTIDĀNA – *Transference of Merit*

To All Devas

Ettāvatā ca amhehi – Sambhataṃ puñña sampadaṃ;
Sabbe devā anumodantu – Sabba sampatti siddhiyā.

May all Devas share this merit, which we have thus acquired. May it contribute greatly to their happiness and prosperity.

To All Spirits

Ettāvatā ca amhehi – Sambhataṃ puñña sampadaṃ;
Sabbe bhūtā anumodantu – Sabba sampatti siddhiyā.

May all spirits share this merit, which we have thus acquired. May it contribute greatly to their happiness and prosperity.

To All Beings

Ettāvatā ca amhehi – Sambhataṃ puñña sampadaṃ;
Sabbe sattā anumodantu – Sabba sampatti siddhiyā.

May all beings share this merit, which we have thus acquired.
May it contribute greatly to their happiness and prosperity.

To the Departed Ones

Idaṃ me ñātinaṃ hotu – Sukhitā hontu ñātayo
Idaṃ me ñātinaṃ hotu – Sukhitā hontu ñātayo
Idaṃ me ñātinaṃ hotu – Sukhitā hontu ñātayo

Let this (merit) accrue to my departed relatives and may they be happy!
Let this (merit) accrue to my departed relatives and may they be happy!
Let this (merit) accrue to my departed relatives and may they be happy!

Through the Power of the Triple Gem, may all devas share this merit equally and protect you.

Those consciousness living in your body, that are causing you problems, suffering, disease or sickness, may they leave your body. Those consciousness that have died in your body, may they be happy!

Verses of Fearlessness Protection III

Sabbe Buddhā balappattā – Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena – Rakkhaṃ bandhāmi sabbaso

Sabbe Buddhā balappattā – Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena – Rakkhaṃ bandhāmi sabbaso

Sabbe Buddhā balappattā – Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena – Rakkhaṃ bandhāmi sabbaso

By the power of all the Buddhas, Pacceka-Buddhas and the virtues of the Arahats, I wrap myself in protection always. (3 times)

May the Blessings of the Triple Gem be with you, always!

Sādhu! Sādhu! Sādhu!
Well spoken! Well spoken! Well spoken!

Siri-dhitimati tejo jayasiddhi mahiddhi
mahāguṇaṃ aparimita puññādhi kārassa
sabbantarāya nivāraṇa samatthassa,
Bhagavato Arahato Sammā Sambuddhassa.

The Blessed One, the Supremely Enlightenment Buddha, possesses the power to bring about happiness, wisdom, mindfulness, glory and victory. He is the possessor of endless virtues and merit, and is capable of averting all dangers.

Dvattiṃsa mahāpurisa lakkhaṇānu bhāvena,
asītyanubbyañjana lakkhaṇānu bhāvena,
aṭṭhuttara satamaṅgala lakkhaṇānu bhāvena,
chabbaṇṇa raṃsyānu bhāvena, ketumālānu bhāvena,
dasa pāramitānu bhāvena, dasa upa pāramitānu bhāvena,
dasa paramattha pāramitānu bhāvena,

Due to the power of His thirty-two personality characteristics, due to the power of His eight subsidiary symbols, one-hundred-and-eight auspicious signs, due to the power of His six-fold- rays, due to the power of His halos, due to the power of His ten Perfections, due to the power of His ten subsidiary Perfections, due to the power of His ten absolute Perfections, ...

Sīla Samādhi Paññānu bhāvena,
Buddhānu bhāvena, Dhammānu bhāvena, Saṅghānu bhāvena,
tejānu bhāvena, iddhyānu bhāvena, balānu bhāvena,
ñeyya-dhammānu bhāvena, caturāsīti sahassa
dhammakkhandhānu bhāvena,

... due to His moral power, His power of meditative concentration, due to the power of His wisdom, due to the power of the Buddhahood, the Dhamma, the Sangha, due to the power of His glory, due to the power of His miraculous efficacy, dut to the power of His vigour,due to the power of His knowledge, due to the power of the eighty-four-thousand-fold Teachings, ...

nava-lokuttara dhammānu bhāvena, aṭṭhaṅgika maggānu bhāvena,
aṭṭhasamāpattyānu bhāvena, chaḷabhiññānu bhāvena,
mettā karunā muditā upekkhānu bhāvena, sabba pāramitānu
bhāvena,

.... due to the power of His nine transcendental Dhamma, due to the power of the Eight-fold Noble Path, due to the power of the eight psychic achievements, due to the power of His six higher knowledge, due to the power of His compassion, His kindness, due to the power of His altruistic joy, due to the power His equanimity, ...

ratanattaya saraṇānu bhāvena,
tuyhaṃ sabba roga soka upaddava dukkha domanassupāyāsā vinassantu sabba saṃkappā tuyhaṃ samijjhantu, dighāyuko hotu satavassajīvena samaṅgiko hotu sabbadā.

..... due to the power of the Three Gem, may all your sicknesses, sorrows, troubles, griefs, despairs, be eradicated. May all your expectations be fulfilled. May you live a hundred years.

Ākāsa pabbata vana bhūmi taṭāka gaṅgā,
mahāsamudda ārakkhaka devatā sadā tumhi anurakkhantu.

May these gods and deities who protect skies, mountains, foests, lakes, rivers, seas and oceans, protect you and me.

Sabba Buddhānu bhāvena, sabba Dhammānu bhāvena,
sabba Saṅghānu bhāvena, Buddharatanaṃ, Dhammaratanaṃ, Saṅgharatanaṃ, tinnaṃ-ratanānaṃ ānubhāvena,

Due to the power of all the Buddhas, all the Dhammas, all the Sanghas, due to the power of the Three Gems, the Buddha, the Dhamma, the Sangha,....

caturāsīti sahassa dhammakkhandhānu bhāvena,
piṭakattayānu bhāvena, jina sāvakānu bhāvena,
sabbe te rogā, sabbe te bhayā, sabbe te antarāyā,
sabbe te upaddavā, sabbe te dunni-mittā,
sabbe te avamaṅgalā vinassantu.

.... due to the powe of the eighty-four-thousand-fold Teachings, due to the power of the Three Baskets, due to the power of the Buddha's disciples, may all the diseases, all the dangers, all the menaces (threats), all the inauspicious influences, all evil events of yours be eradicated.

Āyuvaḍḍhako, dhanavaḍḍhako, sirivaḍḍhako, yasavaḍḍhako,
balavaḍḍhako, vaṇṇavaḍḍhako, sukhavaḍḍhako hotu sabbadā.
Dukkha roga bhayā verā sokā sabbe upaddavā
Anekā antarāyāpi vinassantu ca tejasā.

May you live long. May your wealth increase. May your happiness

increase. May your glory increase. May your power increase. May your complexion be bright. May your comfort increase. May your sorrow, your illness, your hate, your despair, your dangers, your menaces (threats) get eradicated.

Jaya siddhi dhanaṃ lābhaṃ sotthi bhāgyaṃ sukhaṃ balaṃ
Sirī āyu ca vaṇṇo ca bhogaṃ vuddhī ca yasavā
Sata vassā ca āyū ca jīva siddhi bhavantu te.

May your victory, wealth, profit, happiness, power, glory, complexion, possessions thrive. May you be glorious. May your life increase to hundred years.

PARITTA – *Protection*

Sabbesu cakka vālesu - yakkhā devā ca brahmaṇo
yaṃ amhehi kataṃ puññaṃ- sabba sampatti sādhakaṃ
sabbe taṃ anumoditvā - samaggā sāsane ratā
pamāda rahitā hontu - ārakkhantu visesato

May all spirits, deities and Brahmas residing in all spheres, satisfied with our meritorious deeds assuring every bliss, be watchful in safeguarding both the world and the Sasana with loving-kindness and equanimity.

Sāsanassa ca lokassa – vuddhi bhavatu sabbadā
Sāsanampi ca lokam ca – devā rakkhantu sabbadā
Saddhim hontu sukhi sabbe - parivārehi attano
Anīghā sumanā hontu – saha sabbehi ñātibhi

May both the Sasana and the world be always prosperous and may the deities protect them. May all unite, be prosperous, happy, pleasant and be in harmony with their followers and relatives.

Rājato vā, corato vā, manussato vā, amanussato vā, aggito vā, udakato vā, pisācato vā, khāṇukato vā, kaṇṭhakato vā, nakkhattato vā, janapada rogato vā, asaddhammato vā, asandiṭṭhito vā, asappurisato vā, caṇḍa hatthi assa migagoṇa kukkura ahivicchika maṇi sappādīpī accha taraccha sūkara mahisa yakkha rakkhasādīhi, nānā bhayato vā, nānā rogato vā, nānā upaddavato vā, ārakkhaṃ gaṇhantu.

May all of them be protected from various kinds of illness and misfortune

attributable to authorities, thieves, villains, non-humans / goblins (children of the devils), fire, flood, spirits, planetary influence, quarantines, wrong views and misconceptions, uncivilized people, ferocious animals (from elephants, horses, bulls, beasts, dogs, serpents, scorpions, from blue snakes, from black bears, white bears, from boars, from wild buffaloes), ghosts and other evil beings.

Sādhu! Sādhu! Sādhu!

Well spoken! Well spoken! Well spoken!

PART TWO

Translations

and

Explanation Notes

DEVĀRĀDHANĀ – *Invitation to Deities*

One day, Sakka, the King of the Devas approached the Buddha and requested Him to invite the Devas to listen whenever the Dhamma was preached. Assuredly pleased, the Devas in return would protect the devotees. Ever since, the Buddha's disciples have always extended the invitation to the Devas before the recital of Suttas and reminded them of their obligation to protect the devotees.

SALUTATION TO THE TRIPLE GEM

These verses are recited to pay homage to the Triple Gem ~ Buddha, Dhamma and Sangha. These words explain some of the great qualities and virtues pertaining to the Triple Gem. By reciting these words, one can understand the admirable qualities of the Triple Gem and so develop one's confidence in their intrinsic worth.

The Buddha Himself explained these qualities in many of His Suttas. He also advised the devotees to recite these words to be mindful of the Buddha, Dhamma and Sangha in times of fear or disturbance, whether arising from external sources or through evil influences so that such disturbances can be vanquished. This is because the Buddha, Dhamma and Sangha are free from all kinds of defilements and hindrances such as greed, anger and ignorance.

Furthermore, according to the Buddha, there are some people who pray to gods or devas in times of danger for their own protection, not realising that these same gods are themselves not free from greed, anger, ignorance and impermanence. It has also to be remembered that even the gods themselves are subject to fear. Therefore, for our protection, it is more advisable to remember the Buddha, Dhamma and Sangha.

Virtues of the Triple Gem

There is a vast number of disciplinary rules, promulgated for the monks and nuns. All monks and nuns have to learn to live according to these rules of discipline.

In every religion there are entities held in high veneration. In Buddhism, the entities held in the highest veneration are the Buddha, the Dhamma and the Sangha (the Noble Brotherhood). Highly valuable (respectable) entities are described as Ratana (Jewels). Therefore, the Buddha, the Dhamma and the Sangha are the Triple Gems. When honouring the three Gems, the

Buddhist says, "I take refuge in the Buddha. I take refuge in the Dhamma. I take refuge in the Sangha."

As in other religion, in Buddhism, too, there is a language associated with it. That is the ancient Pali language. That is why there is the ritual among the Buddhists, of saying in Pali:

"Buddhaṃ Saranaṃ Gacchāmi
Dhammaṃ Saranaṃ Gacchāmi
Saṅghaṃ Saranaṃ Gacchāmi"

When the refuge is taken for the second time and for the third time, you add **"dutiyampi"** *and* **"tatiyampi"**. *Confirming something by repeating it three times is a ritual that dates back to the far past.*

Salutation to the Buddha
The faithful disciple who wishes to develop Buddhānussati, or mindfulness which arises repeatedly during the recollection of the virtues of the Buddha, should practise it in a secluded dwelling contemplating the supreme qualities of the Buddha, as given in the words of the following formula:

Virtues of the Buddha

It is the custom of the Buddhists to state the virtues of the Three Gems in Pāli. The Buddha's virtues are given this way:

"Iti'pi so Bhagavā, Arahaṃ,
Sammā Sambuddho,
Vijjācaraṇa Sampanno,
Sugato, Lokavidū,
Anuttaro Purisa
Dammasārathī
Satthā devamanussānaṃ,
Buddho, Bhagavā'ti."

This Stanza says the Buddha is virtuous in these ways. These virtues are given below:

Iti'pi so Bhagavā
By this (reason), He (the Blessed One)

1) Arahaṃ
i. *He is Arhat because He is far* **(āraja)** *from all vice, stands at*

a great distance, because He has destroyed all vice together with the innate tendencies or the traces of their previous existence **(vāsanā)** *by means of the Noble Path which led Him to Buddhahood.*

ii. *He is Arhat because He has annihilated* **(han)** *the foes* **(ari)**, *that is, He has killed those foes, the vices of lust, hatred, etc., by means of the knowledge of the Noble Path.*

iii. *He is Arhat because He has cut off* **(hata)** *the spokes* **(ara)** *of the wheel of samsāra, whose nave is made of ignorance and craving for existence, whose rim is decay and death, whose body is the three-fold existence* **(tibhava)**. *At the foot of the Bodhi Tree, with the power of virtue and knowledge, He destroyed all the spokes of this wheel. Hence He is called Arhat.*

iv. *He is Arhat because He is worthy to be worshipped with the best offerings, worthy to be honoured by gods and men, worthy to be revered with highest reverence. Thus He is Arhat by virtue of his worthiness, which truly deserves to be given this name of "Arahaṃ".*

v. *He is Arhat because He does no evil whatever, not even in secret,* **(raha)** *unlike those in the world who, claiming themselves virtuous, yet do evil in secret, for fear of reproach. Hence the He is called Arahaṃ, in the sense of* **"A-raha"**, *that is, from the absence of secret evil-doing.*

2) Sammā Sambuddho

The Blessed One is called Sammā Sambuddha, the Perfectly Enlightened One, because alone and unaided He has fully realized all that is to be realized. Unaided He has gained the knowledge of all things; recognizing knowable things **(Abhiññeyya)** *as comprehensible, things which are to be abandoned* **(Pahātabba)** *as to be abandoned, things which are to be realized* **(Sacchikātabba)** *as to be realized, things which are to be developed* **(Bhāvetabba)** *as to be developed.*

3) Vijjācaraṇa Sampanno

The Buddha acquired all forms of knowledge. He was possessed of **carana** *dhamma. Here, the forms of knowledge are: the knowledge to understand the past births; the knowledge to see the world with the Divine Eye; and the knowledge to eradicate blemishes, etc.* **Carana** *implies being moral. The restraint of the eye and other doors of perception, being aware of the proper proportion in eating, capacity for trance, etc., come within* **carana**.

4) Sugato

A person who has travelled the Path to Nibbana. Virtues such as walking well, speaking well, can be given as the meaning of the word **Sugato.**

5) Lokavidū

A person who has acquired a penetrative view of the world. This implies a person who has realized the real nature of the endless world of beings and that of the endless space.

6) Anuttaro

The noblest person. There is no one equal to the Buddha, in morality, in tranquillity, in wisdom, or in any other virtue.

7) Purisa Damma Sārathī

The most effective teacher in training people. The Buddha trained those no others could restrain.

8) Satthā Devamanussānaṃ

The person who is eminently suitable to advise deities and humans. The practice in most religions is seeking divine assistance. But the person who is fit to advise even gods is the noble individual who has attained Buddhahood.

9) Bhagavā'ti

This implies a fortunate (holy) person. This is a word used to address the Buddha with great respect.

When these nine virtues are mentioned the Arahant virtue is given first. Therefore, these virtues are described as the "nine virtues such as Arahant, etc." At times, the two, Anuttaro Purisa Damma-Sārathī, are classified as one. But it is quite clear that the virtue Anuttaro should be given separately. Since Buddhahood is mentioned in Samma Sambuddho, a separate virtue does not get added by the Pali word Buddho.

Virtues of the Dhamma

We learnt the virtues of the Buddha as Arahant, etc. The Buddhists recall the virtues of the Buddha's Dhamma in this Pāli Stanza:

"Svākkhāto Bhagavatā, Dhammo, Sandiṭṭhiko,
Akāliko, Ehipassiko, Opanayiko,
Paccattaṃ veditabbo viññūhi`ti."

Such virtues of the Dhamma are discussed below:

1) Svākkhāto
This implies that the Dhamma (the Doctrine) has been preached well by the Buddha. The Buddha's Dhamma is described as well-preached, since He has preached it by understanding fully and comprehensively, the good and evil essential to be known for the morality of the people, and by understanding well, such states as the Stream-winner State and Nibbana, essential for the achievement of Supra-mundane.

2) Sandiṭṭhiko
The Dhamma has to be realized by one's own self because one does not attain Nibbana by another's attainment of Nibbana.

3) Akāliko
Brings results without delay. This is an example – immediately you attain the Path to the Stream-winner Status, you achieve the Stream-winner Status.

4) Ehipassiko
"Come and experience this Dhamma." One can say this about the Buddha's Dhamma. The Dhamma spread because Buddhist Disciples reaped results by experiencing the Dhamma. Buddhism spread only through the power of the Dhamma, and not through the conquest of lands.

5) Opanayiko
Dhamma is an entity that should be taken into the mind. Besides, the Dhamma takes the practitioner to Nibbana. It is **"opanayiko"** *because of both these meanings.*

6) Paccattaṃ Veditabbo Viññūhi`ti
"Viññūhi" *means "by the wise". What is meant by* **"Paccattaṃ Veditabbo"** *is that each person should realize separately for one's own self. This is quite similar to the virtue* **"Sandiṭṭhiko"**, *referred to earlier.*

We will not be able to realize the Truth (Dhamma), nor will our defilements get eradicated due to the realization of Truth by the Buddha, or any other individual. We ourselves should attain such states as the Stream-winner Status, by treading the Path indicated by the Buddha:

1) The Path to the State of Stream-winner

2) *The Fruit of the state of Stream-winner*
3) *The Path to the State of Once-returner*
4) *The Fruit of the State of Once-returner*
5) *The Path to the State of Never-returner*
6) *The Fruit of the State of Never-returner*
7) *The Path to Arahanthood*
8) *The Fruit of Arahanthood*
9) *Nibbana.*

In order to specify these separately from the other forms of Teachings of the Buddha, these are described as **"Nava Lokottaru Dhamma"** *(The Nine Supra-mundane phenomena).*

Virtues of the Sangha

The following is the Pāli statement recited when the virtues of the Sangha are mentioned:

"Supaṭipanno Bhagavato sāvakasaṅgho,
Ujupaṭipanno Bhagavato sāvakasaṅgho,
Ñāyapaṭipanno Bhagavato sāvakasaṅgho,
Sāmīcipaṭipanno Bhagavato sāvakasaṅgho,
Yadidaṃ cattāri, purisa yugāni,
Aṭṭha purisa puggalā,
Esa Bhagavato sāvakasaṅgho,
Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali karaṇīyo
Anuttaraṃ puññakkhettaṃ lokassā`ti."

Those specified here as the "Bhikkhus" **(sāvaka saṅgha)** *are the Disciples of the Buddha who have attained such States as the Stream-winner state. But those who have not attained such States are many. There are those who have achieved the Path and the Fruits. But those who have not achieved such States are many. These are specified by the Pāli statement above as* **"cattāri, purisa yugāni, aṭṭha purisa puggalā"**. *They are the Disciples who have attained the higher spiritual stages. Therefore, to think of the virtues, considering the monks and the higher Disciples separately will be profitable for the students and the adults alike.*

Those indicated by **"yadidaṃ cattāri, purisa yugāni, aṭṭha purisa puggalā"** *are the eight Disciples who could classified into the four couples. These eight persons are:*

i) *Those who have attained the Path to the Stream-winner State.*

ii) *Those who have attained the Fruit of the Stream-winner State.*
iii) *Those who have attained the Path to the Once-returner State.*
iv) *Those who have attained the Fruit of the Once-returner State.*
v) *Those who have attained the Path to the Never-returner State.*
vi) *Those who have attained the Fruit of the Never-returner State.*
vii) *Those who have attained the Path to the Arahant State.*
viii) Those who have attained the Arahant State.

These become four couples in this manner:
i) *The Stream-winner couple*
ii) *The Once-returner couple*
iii) *The Non-returner couple and*
iv) *The Arahant couple.*

The meaning of the words "bhagavato sāvaka saṅgho is "the Disciple monks of the Buddha". Their virtues are given below, one by one:

i) **Supaṭipanna:** *The virtue of practising the precepts well.*
ii) **Ujupaṭipanna:** *The virtues of practising the precepts honestly.*
iii) **Ñāyapaṭipanna***: What is meant here is Ñāya in Nibbana. The virtue mentioned here is "having attained the Path to Nibbana".*
iv) **Sāmīcipaṭipanna***: They are the persons with whom good things could be discussed.*
v) **Āhuneyya***: Possessing virtues to accept offerings brought from a distance.*
vi) **Pāhuneyya:** *Fit to receive the special alms offered by visitors.*
vii) **Dakkhiṇeyya***: Fit to receive things given in charity.*
vii) **Añjali karaṇīya***: Fit to be worshipped with palms pressed together, and held on one's head*
vii) **Anuttaraṃ Puññakkhettaṃ lokassā***" The world's best field to plant merits. When you*

sow in a fertile field, you can expect a high yield. In the same way, by worshipping and making offerings to the noble Brotherhood (the Sangha) one can reap the highest yields.

Therefore, the Sangha is the best field in the world to sow merits.

PAÑCA SILA – *Five Precepts*

The individual who has become a Buddhist disciple after taking refuge in the Three Gems, is a person who leads a righteous life. The first step in such a life is morality. In other words, behaving in a virtuous manner. The precepts observed by a layman always are the five Precepts. Some laymen observe the eight Precepts on a **poya** *day and, whenever possible, they observe ten Precepts as well. But observing the five Precepts is a virtue that all laymen should adhere to.*

It is the custom of the Buddhists to observe five Precepts everyday, or else when some religious activity is being done. As indicated earlier, they take the Three Refuges first, and then recite the five Precepts. This practice is performed to resolve that the moral life will be led in the name of the Buddha, the Dhamma and the Sangha. It is customary to recite the following five Precepts in Pali:

1) **Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi**
2) **Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi**
3) **Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi**
4) **Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi**
5) **Surā merayamajja pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.**

This is the meaning:

1) *I observe the precept of refraining from taking life.*
2) *I observe the precept of refraining from taking what is not given.*
3) *I observe the precept of refraining from sexual misconduct.*
4) *I observe the precept of refraining from uttering falsehoods.*
5) *I observe the precept of refraining from taking intoxicating drinks that lead to intoxication and delay.*

Men and animals are constantly concerned with the protection of their

lives. There is no greater harm than taking such a valuable life. Refraining from taking life is the first step in being a civilized person. Through that the individual gets trained in respecting and protecting the lives of others.

If in any country or in any society all the people become such virtuous individual, in such a place murders or killings of animals will not take place. In such a society it will be not necessary to live in fear of each other. In such a place a harmless society will arise in which people do not have to life in fear of each other. In places like that a non-violent society will arise in which people do not hate each other, where people are full of compassion and loving-kindness and peace-loving.

When the other Precepts are practised, other features essential for a society get fulfilled. Taking property, wealth or any other item belonging to others for one's self is a grave crime. By refraining from deceptions it is possible to honour the possessions of others, and to protect them. In such a society people can live trusting each other without fear and suspicion. In such a situation the way will not be paved for conflicts or disaffections or for wars.

Breaking into houses, stealing removable things are not the only thefts. In any kind of job thefts are possible. A merchant's earning of unjust profits, using faulty scales, false accounting, are all thefts. If a person working for a salary does not perform a service that is sufficient for the pay he gets, and wastes his time, that, too, is a theft. To lead a virtuous life, and to maintain a righteous society everybody should shun theft and deception.

If one wants to lead a successful married life one must not indulge in wrong sensuousness. When one is satisfied with one's family life, the family life will be successful. Equally, disrupting the family lives of others is a harm done to society. There should be respect for the family life of others and the honour of others, too, should be protected. This is quite essential to avoid grave problems that are likely to arise in a society, and to maintain a cultured society.

In our daily life we do quite a lot through words as much as through the body. The person who is capable of lying will commit serious crimes with his mouth. One day, the Buddha gave an example to Ven. Rahula. He said that when we overturn a vessel full of water, and again turn it up, the vessel will be totally empty. In the same way, the liar is devoid of virtue. The person who knows that he is a lira has no time for other virtues. In the same way, when he is known to be a liar, others will not trust him.

When intoxicated drinks are taken, an individual's normal sense faculties

fail. He can do only abnormal things with abnormal mind. His activities get delayed. Each time he takes intoxicating drinks his physical strength deteriorates. The mind gets disintegrated. Such a person can do only anti-social activities, like quarrelling and killing. This way, by refraining from intoxicating drinks, good will come to one's own self and to others. It is quite clear from this that a society practicing the five Precepts will be a righteous, disciplined society.

The Ten-fold Sins (Wrong-doings)

We studied five Precepts. With the five Precepts one can avoid the wrong acts done through the body and the words. But cleansing the mind of defilements is one of the primary purposes of Buddhism. In reality wrong bodily actions and wrong actions through words, take place when the mind is blemished. Therefore, we must be aware of the sins that we commit through the three doors of perception – namely, the body, the word and the mind.

Through the body, three bad actions – namely, taking life, taking what is not given and sexual misconduct – can take place. We discussed all these in the section on five Precepts.

Through words, lying can happen. We saw this in the discussion on five Precepts. Other evil actions that happen through words are tale bearing, speaking harsh language, and uttering empty words. This way, four evil actions take place through words.

Three evil acts take place through the mind. These are intense craving, anger and wrong views. When the three bodily evil actions, the four evil actions through words, and the three evil actions through the mind get added together, they form the twenty evil actions. The true Buddhists live avoiding all these ten evil actions.

Just as taking life is an evil action, refraining from it becomes a good action. This way there are ten good actions. They are: refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct (which are good physical actions), refraining from uttering falsehoods, refraining from tale bearing, refraining from uttering harsh words, refraining from uttering empty words (which are good verbal actions), and refraining from intense craving, refraining from anger, and refraining from wrong views (which are good mental actions).

We do not observe the ten good actions as we observe the five Precepts. The mind is the root-cause of evil actions, but an evil action does not take

place merely because one thinks about it. An evil action gets completed when its parts are completed. The man or animal that is being killed – 1) must be alive; 2) one must know that it is alive; 3) there should be the intention to kill; 4) planning to kill, and 5) killing through that plan. When these segments are completed the evil action of taking life is completed. If the other segments occur but the killing is not done, evil intentions may appear, but a grave evil action does not take place.

For the evil action of taking what is not given, to get completed these parts must get fulfilled –

1) it should be something that belongs to others;
2) this must be known.
3) the intention to steal should be there;
4) there must be a place; and
5) there should be the theft. The evil action of taking what is not given gets completed. This applies to other evil actions as well.

*Bearing of tales (***Pisuṇāvācā** *= malicious speech) is not included in the five Precepts. Due to tale bearing (gossip) misunderstanding between two individuals or two groups can occur, opposition can occur. Friends become foes. This is an enmity against society – it is an evil. Therefore, bearing of tales is an evil action. When tale-bearing is avoided only those talks that can improve friendship can take place. That is a good action.*

*Uttering harsh words (***Pharusāvācā***) Because of these, one becomes a harsh person. The mind of the listeners too get soiled. Therefore it is an evil action. When harsh words are given up, one gets used to speaking only mild words. That is a good action.*

*Uttering empty words (***Samphappalāpa***) These are of no use both to the utterers and to the listeners. This is merely a flute exercise that gobbles up time. Therefore, it is an evil action. Avoiding empty words one gets used to speaking wholesome words. That is a good action.*

*Intense greed (***Abhijjhā***) This is the kind of extreme greed that makes a person crave for the possessions of others. It is natural that desires should occur. When you keep on satisfying your desires, more and more desires crop up. Therefore, one cannot satisfy craving by acquiring wealth. By developing a craving for the possessions of others, you pave the way for robberies, deceptions, etc. Due to this jealousy, pride and competitiveness begin to increase. Thus, intense greed is a social canker.*

*Anger (***Vyapāda***) Due to anger severe damage could take place. Not only*

conflicts, but even wars, can flare up because of this. Therefore, harbouring anger can lead to grave destructions. It is a severe evil action. By quelling anger, thoughts of loving-kindness emerge. These are good actions.

Wrong views (**Micchāditthi**) *Such beliefs as "there is nothing called right and wrong; there is neither sin nor merit; there is no hereafter" are wrong views. A person holding such views can commit any crime. He can do any harm to society. When you avoid wrong views wholesome views emerge. This is the path to good achievement. Therefore, it is a good action.*

The Ten Meritorious Acts

Avoiding evil action is only a part of the Buddhist practice. The other aspect of Buddhist practice is performing good action. There are ten good actions that Buddhists perform frequently. They are described as the Ten Meritorious Acts, and they are:

1) Generosity
2) Morality
3) Meditation
4) Transferring of merit
5) Acquiring transferred merit
6) Conducting rites and rituals
7) Honouring those who deserve to be honoured
8) Preaching the Dhamma
9) Listening to the Dhamma
10) Right Understanding.

The following Stanza sums up the Ten:

"Dānam silanca bhāvanā
Patti pattānumodanā
Veyyavacchapacā yaṃca
Desana suti ditthiju."

"Patti" *implies transferring of merit.* **"Pattanumodana"** *is acquiring merit transferred to one.* **"Veyyavaccha"** *implies the performance of rites and ritual.* **"Apacayana"** *is honouring those who deserve to be honoured.* **"Desana"** *is preaching the Dhamma.* **"Suti"** *is listening to the Dhamma.* **"Ditthiju"** *is correcting one's views.*

Generosity, morality and meditation. Of these ten meritorious acts, generosity, morality and meditation are of primary importance. We leave these to be discussed in detail later. It is easier to enquire first into

transferring merits and other acts.

Transferring of merit. The transferring of merit by pouring water at the end of an alms giving, is a frequently observed ritual. The transferring of merits by those who return from a pilgrimage to those who remained at home is also frequently seen. This way, any act of merits could be transferred. Merit is something that increases with transferring. This is because transferring merit is also an act of merit.

Acquiring transferred merit. Merit to the person to whom the merit is transferred. What is meant here is experiencing a sense of joy about an act of merit, done by another.

Conducting rites and rituals. Attending upon one's parents, taking care of the elderly and the sick, cleaning monasteries and adjuncts – all these are rites and rituals. Acquiring merit by performing rites and rituals can be done at home, in your work place, or at your religious practices. Helping someone who needs to be assisted, even on the road, is a ritual.

Honouring those who deserve to be honoured. What is meant by this is respecting parents, honouring priests, respecting teachers, showing deference to adults, etc. These are not only acts of merit, they are high social rituals as well. It is not part of Buddhist culture for children to sit on higher seats or beds when the parents are seated on the ground or on low seats. Going to meet an adult without wearing the proper dress is not an act of respect to him. This way, living in society with due deference to good habits, rites, rituals, customs and manners implies honouring those who deserve to be honoured.

Preaching the Dhamma. This implies teaching the Dhamma to others. The highest gift is the gift of Dhamma. Of those items to be given the highest is Dhamma. This way preaching the Dhamma is a good act of merit. This includes not only public sermons, but also telling someone what is right and wrong, advising persons, showing them what is good and bad.

Listening to the Dhamma. What is meant by this is the act of merit of listening to Sermons and Discourses. We noted above how those who listened to the Buddha or to the Disciples, attained Nibbana. This is the path to learn the Dhamma that you do not know. Even the Dhamma you studied off a book can be understood clearly when you discuss or listen.

Right Understanding. The path to right form of life is the acquisition of the right views. One leads the wrong form of life or does wrong things largely because of a wrong understanding. In consequence, learning Dhamma and

correcting one's understanding is an act of merit. This is conducive not only to your good but to the good of others.

CETIYA VANDANĀ

(Salutation to the Three Main Objects of Veneration)

In many a temple throughout the world, a pagoda or 'cetiya/chitya' is regarded as a sacred object deserving veneration and homage. This beautiful piece of Buddhist architecture is not meant merely for a decorative purpose but to enshrine the relics, images and other valuable sacred remains of the Buddha and His holy disciples. In different countries, Pagodas take on various shapes depending on the national characteristics of their architecture.

These religious symbols for veneration are very important for Buddhists to cultivate devotion towards their religion. Visible religious objects give inspiration to devotees, create a religious atmosphere at that place, and sanctify the place for the performance of religious activities as well as the observance of discipline.

The following verse is recited in paying homage to the three main objects of veneration namely, the pagoda, the great bodhi tree and the image of the Buddha.

"Vandāmi cetiyaṃ sabbaṃ,
Sabba ṭhānesu patiṭṭhitaṃ;
Sārīrika dhātu Mahā Bodhiṃ,
Buddha rūpaṃ sakalaṃ sadā."

*"I salute every shrine (**chetiya/cetiyaṃ**) that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha."*

Vandāmi: *"I" salute;* **cetiyaṃ:** *pagoda;* **sabbaṃ:** *all;* **Sabba** : *all;*
ṭhānesu: *places everywhere;*
patiṭṭhitaṃ: *built, established;* **Sārīrika:** *bodily;*
dhātu: *relics;* **Mahā:** *great;* **Bodhiṃ:** *Bodhi-tree;*
Buddha: *The Enlightened One;* **rūpaṃ:** *image;*
sakalaṃ: *all;* **sadā:** *everyday*

BODHI VANDANĀ – *Salutation to the Sacred Bodhi*

The Bodhi Tree, under which the Buddha gained Enlightenment, is an object of veneration to Buddhists. It is commonly known as 'pipphal' tree and its botanical name is 'Ficus religioas'. Even before the Buddha's Enlightenment, this tree was long regarded as a holy tree in India.

After His Enlightenment, the Buddha showed His gratitude to this tree by gazing at it fondly and fixedly from a distance for one whole week upon getting up from His seat of Enlightenment. On another occasion, the Buddha advised His followers to plant a sapling from the Bodhi tree to represent Him during His absence.

Ever since, the Buddhist world has been venerating this sacred tree which represents the Enlightenment of the Master. A firm belief prevails among Buddhist that certain Devas (gods) protect and influence the vicinity wherever a Bodhi - tree is situated and venerated. Those who fail to grasp the symbolism of such veneration criticize the Buddhist community for being tree worshippers.

"Yassa mūle nisinnova – Sabbāri vijayaṁ akā
Patto sabbaññutaṁ satthā – Vande taṁ Bodhi pādapaṁ
Ime ete Mahā Bodhi – Loka nāthena pūjitā
Ahampi te namassāmi – Bodhi Rājā namatthu te"

"Seated at whose base the Teacher overcame all foes, attaining Omniscience, that very Bodhi-Tree do I venerate.
This great tree of Enlightenment, the Blessed One of the world reverenced, I too shall salute you. May there be homage to you, O great Bodhi."

KHAMĀ – Forgiveness

For many people, seeking forgiveness for their wrong actions/doings is the most important aspect of religion. Since Buddhism denies this kind of confession, some people ask why we recite something to confess. Buddhists recite the following verse:

"Kāyena vācā cittena – Pamādena mayā kataṃ;
Accayaṃ khama me Bhante – Bhūri paññā Tathāgata"

"If by deeds, speech or thought heedlessly,
I have done anything wrong, forgive me,
O Master! O Teacher, Greatly Wise!"

not with the purpose of confessing their sins but to recognise and admit to themselves their shortcomings.

By not practising mindfulness constantly in our daily activities, we impede our own spiritual progress. When we allow our mind to dwell on unwholesome thoughts, we may even commit grievous wrongs.

Reciting a verse to re-cast our mind with wholesome thoughts will provide both relief and mental strength to stop repeating our failings. By expressing our thoughts this way and by recognising our fallibility, we encourage others to do likewise for their spiritual self-improvement. Having such an attitude helps us to guard our thoughts, speech and actions regardless of whether we are at sacred places or in the presence of holy persons.

AṬṬHAVĪSATI BUDDHA VANDANĀ

Salutation to the Twenty-Eight Buddhas

The stanzas given are recited in salutation to the 28 Buddhas who have appeared in this world during various periods. The Buddhist scriptures record the names of these Buddhas. Going back into the distant past of the universe which has appeared and disintegrated countless times, the Buddha visualized innumerable periods of earlier Buddhas.

The Buddhas in the past are infinite in number. Of the known 28 Buddhas, only four Buddhas belong to this present world cycle, the fourth being Gotama the Buddha whose teachings we now follow. In time to come and during the course of the present universe itself, one more Buddha will appear. He will be the Maitreya Buddha. The present world system would thus have a total of five Buddhas. This clearly shows that Buddhists do not subscribe to the idea that the world will end in the near future.

Buddhists pay their homage in veneration to all these Buddhas. In essence, all these Buddhas are the same as the Buddha of this world cycle. They have all realized the same Universal Truth (Dhamma) that Sakyamuni Buddha had realized and they have all His qualities.

UDĀNA *(Dhp v. 153 & 154)*

Paean of Joy (The Buddha's First Word)

The two Verses called the paean of joy (udāna) are uttered by the Buddha immediately after His Enlightenment. The Venerable Ānanda heard them

from the lips of the Buddha. while He sat at the foot of the Bodhi-Tree:

Thus, seated under the Bodhi-Tree on the bank of the Neranjarā River, Prince Siddhattha Gotama attained Supreme Enlightenment at the age of thrity-five. During the first watch of the night, the Prince attained the power of recollection of past existences and during the second watch he attained the power of divine sight. Then, during the third watch of the night he contemplated on the Doctrine of Dependent Origination. At the crack of dawn, Prince Siddhattha Gotama, by his own intellect and insight, fully and completely comprehended the Four Noble Truths: The Noble Truth of Dukkha (Dukkha Ariya Sacca) – Unsatisfactoriness; The Noble Truth of the Cause of Dukkha (Dukkha Samudaya Ariya Sacca); The Noble Truth of the Cessation of Dukkha (Dukkha Nirodha Airya Sacca); and the Noble Truth of the Path Leading to the Cessation of Dukkha (Dukkha Nirodha Gāminī Patipadā Ariya Sacca). There also appeared in him, in all their purity, the clear knowledge of the absolute reality of each Noble Truth (Sacca ñāna), knowledge gained through the performance required for each Nolble Truth (Kicca ñāna) and the knowledge of the completion of the performance required for each Noble Truth (Kata ñāna); and thus, he attained the Sabbaññuta ñāna (also called Bodhi ñāna) of the Buddha. From that time, he was known as Gotama the Buddha.

Here the Buddha admits his past wanderings in existence which entails suffering, a fact which evidently proves the belief in rebirth. He was compelled to wander, and consequently to suffer, so long as he could not discover the architect who built this house, the body. In His final birth He discovered by His own intuitive wisdom the elusive architect dwelling not outside but within the recesses of His own heart. The architect was Craving or Attachment (Taṇhā) a self-created force, a mental element latent in all. The discovery of the architect is the eradication of craving by attaining Arahanthood which, in this utterance, is alluded to as the end of craving.

The rafters of this self-created house are the defilements (kilesa). The ridge-pole that supports the rafters is ignorance (aviijjā), the root cause of all defilements. The shattering of the ridge-pole of ignorance by wisdom results in the complete demolition of the house. The ridge-pole and the rafters are the material with which the architect builds this undesired house. With their destruction the architect is deprived of the wherewithal to rebuild the house which is not wanted. With the demolition of the house the mind attains the unconditional which is Nibbana.

For the Buddha, sitting at the foot of the Bodhi-Tree before the setting of sun, had overcome the force of Māra; in the First Watch (6:00 pm to 10:00 pm), drove away the darkness that veils previous states of existence; in the

Middle Watch (10:00 pm to 2:00 am), acquired supernatural vision; and in the Last Watch (2:00 am to 6:00 pm), out of pity for living beings, by focussing His Thoughts on Dependent Originations and meditating on it both forwards and backwards, at sunrise He obtained complete Enlightenment. Thereupon, He breathed forth a solemn declaration common to countless numbers of Buddhas.

Buddha's Three Watches

The First Watch *(6:00 p.m. to 10:00 p.m.)*
This period of the night extends from 6 to 10 p.m. and was exclusively reserved for instruction to Bhikkhus. During this time the Bhikkhus were free to approach the Buddha and get their doubts cleared, question Him on the intricacies of the Dhamma, obtain suitable objects of meditation, and hear the doctrine.

The Middle Watch *(10:00 p.m. to 2:00 a.m.)*
During this period which extends from 10 p.m. to 2 a.m. Celestial Beings throughout the entire system of 10,000 worlds, such as Devas and Brahmas, who are invisible to the physical eye, approach the Buddha to question Him on the Dhamma. An oft-recurring passage in the Suttas is; "Now when the night was far spent a certain Deva of surpassing splendour came to the Buddha, respectfully saluted Him and stood at a side." Several discourses and answers given to their queries appear in the Saṁyutta Nikāya.

The Last Watch *(2:00 a.m. to 6:00 a.m.)*
The small hours of the morning, extending from 2 to 6 a.m. which comprise the Last Watch, are divided into four parts.

1. The first part is spent in pacing up and down (Caṅkamana). This serves as a mild physical exercise to Him.
2. During the second part, that is from 3 to 4 a.m. He mindfully sleeps on His right side.
3. During the third part, that is from 4 to 5 a.m., He attains the state of Arahantship and experiences Nibbānic bliss.
*4. For one full hour from 5 to 6 a.m. He attains the Ecstasy of Great Compassion (***Mahā Karuṇā Samāpatti***) and radiates thoughts of loving-kindness towards all beings and softens their hearts. At this early hour He surveys the whole world with His Buddha-Eye to see whether He could be of service to any. The virtuous and those that need His help appear vividly before Him though they may live at a remote distance. Out of compassion for them He goes of His own accord and renders necessary spiritual assistance.*

The whole day He is fully occupied with His religious duties. Unlike any other living being He sleeps only for one hour at night. For two full hours in the morning and at dawn He pervades the whole world with thoughts of boundless love and brings happiness to millions. Leading a life of voluntary poverty, seeking from place to place for eight months throughout the year preaching His sublime Dhamma, He tirelessly worked for the good and happiness of all till His eightieth year.

According to the **Dharmapradipikā** *the Last Watch is divided into these four parts.*

According to the commentaries the Last Watch consists of three parts. During the third part the Buddha attains the Ecstasy of Great Compassion.

Commentary

*At dawn, on the very day of His Enlightenment, the Buddha spoke this paean of joy (***Udāna***) which vividly describes His transcendental moral victory and His inner spiritual experience. He was compelled to travel on this tour (***saṁsāra***) and consequently to suffer, as He could not discover the architect that built this house and the self. In His final birth, while engaged in solitary meditation, which He had highly developed, in the course of His wanderings, after a relentless search He discovered, by His own insight, the elusive architect residing, not outside, but within the recesses of His own heart. It was the mental process of perception and conception (***Saṅkhāra***) and the compulsive urge to exist (***bhava tanhā***) that was the creator, the architect, the builder, which is mental process latent in all. What is created by oneself can be destroyed by oneself. The discovery of the architect is the introspective awareness of the mental process, which stopped the process, attaining arahatship. In these verses it is alluded to as 'the cessation of the urge'. The support of this self-created house is the urge. The structure is the mental construct (***saṅkhāra***). The shattering of the structure by becoming conscious of the process results in the complete demolition of the house.*

With the demolition of the house the mind attains the unconditioned state, which is Nibbāna. Here, the Buddha admits his past wanderings in existence which entails suffering, a fact which evidently proves that rebirth, more than being a mere belief, is the very factual basis of the practice of Buddhism. It is the problem that the Buddha set out to solve for the benefit of all mankind.

(Dhammapada verse 153 & 154)

"Aneka jāti saṁsāraṁ – sandhāvissaṁ anibbisaṁ
Gahakārakaṁ gavesanto – dukkhā jāti punappunaṁ

Gahakāraka diṭṭho'si – puna gehaṁ na kāhasi
Sabbā te phāsukā bhaggā – gahakūṭaṁ visaṅkhitaṁ
Visaṅkhāragataṁ cittaṁ – taṇhānaṁ khayam'ajjhagā'ti"

"Through many a birth I wandered in saṁsāra, seeking, but not finding, the builder of the house. Sorrowful is it to be born again and again.

O house builder! Thou art seen. Thou shalt build no house again. All thy rafters are broken. Thy ridge-pole is shattered. The mind that is free of conditioning has reached the cravingless state (Nibbana)."

Dhammapada verse 153

Anekajāti saṁsāraṁ: *Numerous births in this seemingly endless cycle of existence;* **Sandhāvissaṁ:** *travelled;* **Anibbisaṁ:** *without encountering;* **Gahakārakaṁ:** *(so) the house builder;* **Gavesanto:** *seeking;* **Dukkhā:** *is sorrow fraught;* **Jāti:** *birth;* **Punappunaṁ:** *over and over*

Dhammapada verse 154

Gahakāraka: *you house builder;* **Diṭṭho'si:** *I have seen you;* **Puna:** *once again;* **Gehaṁ:** *the house;* **Na kāhasi:** *will not build;* **Sabbā phāsukā:** *all supports;* **Te:** *your;* **Bhaggā:** *(are) destroyed;* **Gahakūṭaṁ:** *the structure of the house;* **Visaṅkhitaṁ:** *(is) demolished;* **Visaṅkhāragataṁ:** *has stopped being conditioned;* **Cittaṁ:** *mind;* **Taṇhānaṁ khayam:** *the cessation of the urge;* **Ajjhagā:** *has been achieved;* **(taṇhānaṁ khayam'ajjhagā:** *literally attained the cessation of the craving which is Nibbāna the deathless)*

DHAMMACAKKAPPAVATTANA SUTTAṂ

The Detailed Translation of Setting in Motion the Wheel of Truth (The First Sermon of the Buddha) – Saṁyutta Nikāya LV1.11

For seven weeks immediately following the Enlightenment (Full Moon day of May), the Buddha spent His time in lonely retreat. At the close of this period He decided to proclaim the Doctrine He had realized, to those five

ascetics (Venerables Koṇḍañña, Bhaddiya, Vappa, Mahānāma, and Assaji) who were once struggling with Him for enlightenment. Knowing that they were living at Isipatana (modern Sarnath), still steeped in the unmeaning rigours of extreme asceticism, the Master left Bodhgaya, where He attained Enlightenment, for distant Benares, India's holy city. There at the Deer Park, He rejoined them – the five ascetics – and uttered this Sermon (at the spot where Dhammeka Stupa stands) on the Full Moon day of July (Asadha), two months after His Enlightenment.

THUS (Evaṃ) HAVE I (me = *Buddha's chief attendant - Ven. Ānanda*) **HEARD (Sutaṃ –** *the* **Doctrine** *on the full moon day of July*)**:**
The Blessed One **(Bhagavā)** *was once* **(ekaṃ samayaṃ)** *living* **(viharati)** *in the Deer Park* **(Migadāye)** *at Isipatana (Ancient name: Rishipattana - the Resort of Deers) near Benares* **(Bārānasi).** *There* **(Tatra),** *indeed* **(kho),** *He* **(Bhagavā – Buddha)** *addressed (***āmantesi***) the group of five monks* **(pañcavaggiye bhikkhū -** *five monks are Venerables Koṇḍañña, Bhaddiya, Vappa, Mahānāma, and Assaji*)**:**

Monks **(bhikkhave),** *these two* **(Dve)** *extremes* **(antā)** *ought not* **(na)** *to be practised* **(sevitabbā)** *by one who has renounced / gone forth from the household life* **(pabbajitena).** *What are the two? (***Yo** = *Any person) There is devotion to the indulgence of sense-pleasures* **(cāyaṃ kāmesu kāmasukhallikānuyogo),** *which is low* **(hīno),** *common* **(gammo),** *the way of ordinary people* **(pothujjaniko),** *unworthy / ignoble* **(anariyo)** *and unprofitable / useless* **(anatthasaṁhito);** *and* **(Yo** = *Any person*) *there is devotion to self-indulgence / self-mortification / self-torture* **(cāyaṃ attakilamathānuyogo),** *which is painful* **(dukkho),** *unworthy / ignoble* **(anariyo)** *and unprofitable / useless* **(anatthasaṁhito).** *You (***Ete te***), Monks (***Bhikkhave***) avoiding both (***ubho***) these extremes (***ante anupagamma***), the* **Buddha** *(***Tathāgatena***) has realized (***abhisambuddhā***) the Middle Path* **(majjhimā paṭipadā);** *gives vision / sight* **(cakkhukaraṇī),** *gives knowledge* **(ñāṇakaraṇī),** *and it leads to calm / peace* **(upasamāya),** *to insight / higher wisdom* **(abhiññāya),** *to enlightenment* **(sambodhāya),** *and to Nibbāna* **(Nibbāṇāya saṃvattati =** *realize Nibbāna*).

And **(ca),** *Monks* **(Bhikkhave** = *You*) *what* **(Katamā)** *is that Middle Path* **(majjhimā paṭipadā)** *realized* **(abhisambuddhā)** *by* **Buddha (Tathāgatena),** *which gives vision / sight* **(cakkhukaraṇī),** *gives knowledge* **(ñāṇakaraṇī),** *and leads to calm / peace* **(upasamāya),** *to insight / higher wisdom* **(abhiññāya),** *to enlightenment* **(sambodhāya),** *and to Nibbāna* **(Nibbāṇāya saṃvattati =** *realize Nibbāna*)*? It is simply the*

Noble Eightfold Path **(Ayameva ariyo aṭṭaṅgiko maggo),** *namely* **(seyyathīdaṁ),**

1. **Right View / Understanding (Sammā Diṭṭhi);**
   It is the insight into the (universality of) suffering, insight into the Cause of Suffering, insight into the Cessation of Suffering, insight into the Path leading to the Cessation of Suffering.
2. **Right Thought / Aspiration / Thinking (Sammā Saṅkappo);**
   The Thought free from sensuality, Thought free from ill-will, Thought free from cruelty.
3. **Right Speech (Sammā Vācā);**
   Abstaining from lying, abstaining from slandering, abstaining from harsh words, abstaining from gossiping.
4. **Right Action (Sammā Kammanto);**
   Abstaining from killing, abstaining from stealing, abstaining from sexual misconduct.
5. **Right Livelihood (Sammā Ājīvo);**
   Having abandoned wrong livelihood, ekes out his livelihood by right way of living.
6. **Right Effort (Sammā Vāyāmo);**
   He applies his will for the non-arising of wrong, unwholesome states which have not yet arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives;
   He applies his will to maintain the overcoming of wrong, unwholesome states which have already arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives;
   He applies his will for the arising of wholesome states which have not yet arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives;
   He applies his will for maintaining the wholesome states which have already arisen and for not neglecting them, but for bringing about the fulfillment of the growth, maturity and perfection of this state, he puts forth effort, stirs up his energy, bends his mind to it and strives.
7. **Right Mindfulness (Sammā Sati);**
   He lives practising body-contemplation in the body, (remaining) ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world;
   He lives practising feeling-contemplation in feelings, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world;
   He lives practising mind mind-contemplation in mind, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world;

He lives practising mental-object contemplation in mental-objects, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

8. **Right Concentration (Sammā Samādhi).**
   He being detached from sensual objects and detached from unwholesome things, enters into the first stage of ecstatic absorption which is born of detachment and accompanied by initial and sustained thoughts and imbued with rapture and joy.
   Upon the subsiding of both initial and sustained thoughts, having gained inner tranquility and the unification of mind he enters into the second stage of absorption which is free from initial and sustained thoughts and is born of ecstatic concentration and imbued with rapture and joy.
   On fading away of rapture, he now dwells in equanimity, fully mindful and clearly comprehending, and he experiences in his person that bliss of which the Noble One says, "Happy, indeed, is he who dwells equanimous and mindful", and thus enters into the third stage of ecstatic absorption.
   After abandoning both pleasure and pain, and through the disappearance already of both joy and anguish, he now enters into the forth stage of ecstatic absorption, a state which is beyond pleasure and pain, and purified entirely by equanimity and mindfulness.

[*The elements of the Eight–fold Path, grouped in three Sections:*

1. **Wisdom (Paññā)**
   Right View / Understanding **(Samma Ddittthi)**
   Right Thought / Thinking **(Samma Saṅkappa)**

2. **Morality (Sila)**
   Right Speech **(Samma Vaca)**
   Right Action **(Samma Kammanta)**
   Right Livelihood **(Samma Ajiva)**

3. **Concentration (Samadhi)**
   Right Effort **(Samma Vayama)**
   Right Mindfulness **(Samma Sati)**
   Right Concentration **(Samma Samadhi)**]

This is the Middle Path **(Ayaṃ kho sā bhikkhave majjhimā paṭipadā)** *realized* **(abhisambuddhā)** *by* **Buddha (Tathāgatena),** *which gives vision / sight* **(cakkhukaraṇī),** *it gives knowledge* **(ñāṇakaraṇī),** *and it leads to calm / peace* **(upasamāya),** *to insight / higher wisdom* **(abhiññāya),** *to*

enlightenment **(sambodhāya),** *and to Nibbāna* **(Nibbāṇāya saṃvattati =** *realize Nibbāna*).

The First Noble Truth

The Noble Truth of Suffering, monks **(Idaṃ kho pana bhikkhave Dukkhaṃ ariyasaccaṃ),** *is this*:

*** Birth is suffering (jāti'pi dukkhā);**

The birth of different kinds of beings, in the various realms of sentient existence, their being born, their origination, their being conceived, their coming into existence, the manifestation of their aggregates of being, the acquisition of the sense-bases.

*** decay is suffering (jarāpi dukkhā);**

The ageing of different kinds of beings in the various realms of sentient existence, they are aged, frail, grey and wrinkled the declining of their life-force, the wearing out of their sense faculties.

*** sickness is suffering (vyadhi'pi dukkho);**

*** death is suffering (maraṇaṁ'pi dukkhaṁ);**

The departing of different kinds of beings in the various realms of sentient existence, their leaving, their removal, disappearance, demise, passing away, decease, dissolution of the aggregates and discarding of the body, the destruction of faculty of life.

*** sorrow (soka):**

Whatsoever there is of mental pain, inner unpleasantness, the painful and unpleasant feeling occasioned by mental unpleasant feeling occasioned by mental contact.

*** lamentation (parideva):**

The lamentation arising from this or that loss, or this or that adversity which one encounters, the wail, the lament, the act of wailing and lamenting, the state of wailing and lamenting.

*** pain (dukkha):**

Whatsoever there is of bodily pain, bodily unpleasant sensation, the painful and unpleasant feeling produced by bodily contact.

*** grief (domanassa):**

The grief arising from this or that loss, or this or that adversity which one encounters, the grieving, the sorrowful state, inner distress, inner

mental affliction.

*** despair (upāyāsa):**

Whatsoever inner distress here is for this or that loss, or this or that adversity which one encounters, despondency, dejection, the despondent and dejected states of mind, are suffering;

*** association with the unpleasant / dislikes / aversion is suffering (appiyehi sampayogo dukkho);**

Here, whatsoever has unwanted, disliked, unpleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects or whoever encounters ill-wishers, wishers of harm, of discomfort, of insecurity with whom they have concourse, intercourse, connect, union.

*** separation from the loved ones is suffering (piyehi vippayogo dukkho);**

Here, whoever has what is wanted, liked, pleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects, or whoever encounters well-wishers, wishers of good, of comfort, of security, mother or father, or brother or sister or younger kinsmen, or friends or colleagues, or blood-relations, and then is deprived of such concourse, intercourse, connection, union.

*** not to get what one wants is suffering (yaṁ'pi'ccharh na labhati tam'pi dukkham);**

For beings who are subject to birth, this wish arises:- 'Oh! That we were not subject to birth! Oh! That no new birth were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering. For beings who are subject to old age, this wish arises:- 'Oh! That we were not subject to old age! Oh! That no old age were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering. For beings who are subject to diseases, this wish arises:- 'Oh! That we were not subject to diseases! Oh! That no disease were to come upon us!' But this cannot be got merely by wishing in this way; and for not getting thus, what one wishes, is suffering. For beings who are subject to death, this wish arises:- 'Oh! That we were not subject to death! Oh! That no death were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering. For beings who

are subject to grief, lamentation, pain, sadness and despair, this wish arises:- 'Oh! That we were not subject to grief, lamentation, pain, anguish, and despair! Oh! That no grief, lamentation, pain, anguish and despair were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering.

- *in brief, the five aggregates* **(pañcūpādānakkhandhā)** *of clinging / attachment* **(saṅkhitena)** *are suffering (***dukkhā).**

The **five aggregates of clinging** *are physical phenomena (***Rūpakkhandha);** *feeling of sensation* **(Vedanākkhandha);** *perception* **(Saññākkhandha);** *volitional activities* **(Saṃkhārakkhandha);** *consciousness* **(Viññānakkhandha).**

i) Rūpa Upādāna (Materiality/Physical Phenomena/Matter/Form: its arising & its passing away):

Sariputta: "And what, friends, is form as a clinging-aggregate? The four great existents and the form derived from them. And what are the four great existents? They are the earth property, the liquid property, the fire property, & the wind property.

"And what is the earth property? The earth property can be either internal or external. What is the internal earth property? Whatever internal, within oneself, is hard, solid, & sustained (by craving): head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or whatever else internal, within oneself, is hard, solid, & sustained: This is called the internal earth property...

"And what is the liquid property? The liquid property may be either internal or external. What is the internal liquid property? Whatever internal, belonging to oneself, is liquid, watery, & sustained: bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine, or whatever else internal, within oneself, is liquid, watery, & sustained: This is called the internal liquid property...

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Whatever internal, belonging to oneself, is fire, fiery, & sustained: that by which (the body) is warmed, aged, & consumed with fever; and that

by which what is eaten, drunk, chewed, & savored gets properly digested, or whatever else internal, within oneself, is fire, fiery, & sustained: This is called the internal fire property...

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Whatever internal, belonging to oneself, is wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-&-out breathing, or whatever else internal, within oneself, is wind, windy, & sustained: This is called the internal wind property..."

Nāma

ii) Vedanā Upādāna (Feeling of Sensations):

"And what is feeling? These six classes of feeling -- feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: this is called feeling."

*Sister Dhammadinna: "There are three kinds of feeling: pleasant feeling (***sukha***), painful feeling (***dukkha***), & neither-pleasant-nor-painful feeling (***upekkhā***) ..... Whatever is experienced physically or mentally as pleasant & gratifying is pleasant feeling. Whatever is experienced physically or mentally as painful & hurting is painful feeling. Whatever is experienced physically or mentally as neither gratifying nor hurting is neither-pleasant-nor-painful feeling... Pleasant feeling is pleasant in remaining and painful in changing. Painful feeling is painful in remaining and pleasant in changing. Neither-pleasant-nor-painful feeling is pleasant when conjoined with knowledge and painful when devoid of knowledge."*

iii) Saññā Upādāna (Perception):

"And what is perception? These six classes of perception -- perception of form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: this is called perception."

iv) Saṃkhāra Upādāna (Mental Formation/Volitional Activities/Fabrications):

"And what are fabrications? There are these six classes of intention: intention aimed at sights, sounds, smells, tastes, tactile sensations, & ideas. These are called fabrications."

Three kinds of fabrications: *meritorious fabrications (ripening in pleasure), demeritorious fabrications (ripening in pain), & imperturbable fabrications (the formless states of* **jhāna**).

Visakha: *"And what, lady, are bodily fabrications, what are verbal fabrications, what are mental fabrications?"*

Sister Dhammadinna: *"In-&-out breathing is bodily, bound up with the body, therefore is it called a bodily fabrication. Having directed one's thought and evaluated (the matter), one breaks into speech. Therefore directed thought & evaluation are called verbal fabrications. Perception & feeling are mental, bound up with the mind. Therefore perception & feeling are called mental fabrications."*

v) Viññāna Upādāna (Consciousness: its arising &its passing away):

"And what is consciousness? These six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness."

N.B.

Each aggregate comprises eleven types: Whether any one of the eleven types that is tainted, that can be clung to, it is called materiality aggregate of clinging. Whatever kind of consciousness there is, whether:

[1-3] *past, future or present;* **(atītānāgata paccuppannaṁ)**

[4-5] *internal or external;* **(ajjhattaṁ vā bahiddhā vā)**

[6-7] *gross / coarse or subtle;* **(oḷārikaṁ vā sukhumaṁ vā)**

[8-9] *inferior or superior;* **(hīnaṁ vā paṇītaṁ vā)**

[10-11] far or near; **(yaṁ dūre vā santike vā)**

that is tainted **(sāsava)**, *that can be clung to* **(upādāniya)**, *it is called the consciousness aggregate of clinging. These, bhikkhus, are called the five aggregates of clinging.*

Note: Conditional Relations.
"From the origination of nutriment comes the origination of form.
From the cessation of nutriment comes the cessation of form...
From the origination of contact comes the origination of feeling.
From the cessation of contact comes the cessation of feeling...
From the origination of contact comes the origination of perception.
From the cessation of contact comes the cessation of perception...
From the origination of contact comes the origination of fabrications.
From the cessation of contact comes the cessation of fabrications...
From the origination of name-&-form comes the origination of consciousness...
From the cessation of name-&-form comes the cessation of consciousness."

This is called the Noble Truth of Suffering.

The Second Noble Truth

The Noble Truth of the Origin (Cause) of Suffering, monks **(Idaṃ kho pana bhikkhave Dukkhasamudayaṃ ariyasaccaṃ = Kamma vipāka)**, *is this: It is this thirst / craving* **(taṇhā)** *which produces re-existence and re-becoming/ rebirth* **(ponobhavikā),** *bound up with passionate greed* **(nandirāgasahagatā).** *It finds fresh delight now here, and now there* **(tatratatrābhinandinī),** *namely* **(seyyathīdaṁ):**

i) thirst (craving) for sense-pleasures / desires **(kāmataṇhā)** *– arises out of the existing body (***sakkāyadiṭṭhi***) or the idea that there exists an unchanging entity or a permanent soul – that there is such an entity as I. A person who is under such a delusion always strives to pander to his five senses. It is because of* **kāmataṇhā** *that happiness is regarded as enjoyment through the five senses. This is a delusion. As* **kāmataṇhā** *increases, suffering arises. Thus* **kāmataṇhā** *is a Cause of Suffering.*

ii) thirst (craving) for existence and becoming / rebirth **(bhavataṇhā)** *– is the craving that arises in a being for*

*termination of life. This craving arises in a being who believes in the existence of a soul (***sassatadiṭṭhi***).*

*iii) thirst (craving) for non-existence / prosperity / self annihilation (***vibhavataṇhā***) – is the craving that arises in a being for the enjoyment of sensual pleasures as an end in itself. This craving arises because of the non-belief in an after-life (***ucchedadiṭṭhi***). The* **Lokāyata** *theory of* **Cārvāka** *and* **Ajita Kesakambala** *belongs to this category. In the* **Brahmajāla** *Sutta of the Buddhist canon seven types of* **ucchedavāda** *are expounded.*

Where does this Craving find it congenial to arise, where does it find it congenial to take roots?

Whatever delightful and pleasurable things there are in this world, therein this craving finds it congenial to arise, therein finds it congenial to take roots.

Eye, Ear, Nose, Tongue, Body, Mind, Visible forms, Sounds, Smells, Tastes, Bodily contacts, Mental-objects, Eye consciousness, Ear consciousness, Nose consciousness, Tongue consciousness, Body consciousness, Mind consciousness, Visual (sense) impression, Hearing impression, Smelling impression, Tasting impression, Bodily contact (tactile) impression, Mental impression, Feeling born of the visual impression, Feeling born of the hearing impression, Feeling born of the smelling impression, Feeling born of the tasting impression, Feeling born of the bodily contact (tactile) impression, Feeling born of the mental impression, Perception of visible-form, Perception of sound, Perception of smell, Perception of taste, Perception of bodily contact, Perception of mental-objects, Volition for visible form, Volition for sound, Volition for smell, Volition for taste, Volition for bodily contact, Volition for mental-objects, Craving for visible forms, Craving for sound, Craving for smell, Craving for taste, Craving for bodily contact, Craving for mental-objects, Thought conception of visible form, Thought conception of sound, Thought conception of smell, Thought conception of taste, Thought conception of bodily contact, Thought conception of mental-objects, Pondering of visible forms, Pondering of sound, Pondering of smell, Pondering of taste, Pondering of bodily contact, Pondering of mental-objects, –in this world, is the delightful and pleasurable thing, Herein, this craving finds it congenial to arise and to take roots.

This is called the Noble Truth of the Cause of Suffering.

The Third Noble Truth

The Noble Truth of the Cessation of Suffering **(Idaṃ kho pana bhikkhave Dukkhanirodhaṃ ariyasaccaṃ),** *monks, is this: It is the complete cessation of that very thirst / craving* **(taṇhāya)***; giving it up / renouncing / abandon / relinquishing it* **(asesavirāganirodho cāgo);** *letting it go / emancipating / liberating oneself from it* **(paṭinissaggo);** *not relying on it / detaching oneself from it* **(mutti anālayo =** *meaning: realizing Nibbāna***).**

> **Where is this craving effectively abandoned? Where is it made extinct?**
>
> *Whatever delightful and pleasurable things there are in this world, herein, this craving is effectively abandoned and made extinct.*
>
> **And, what is the delightful and pleasurable thing in this world, in which this craving is effectively abandoned and made extinct?**
>
> *Eye, Ear, Nose, Tongue, Body, Mind, Visible forms, Sounds, Smells, Tastes, Bodily contacts, Mental-objects, Eye consciousness, Ear consciousness, Nose consciousness, Tongue consciousness, Body consciousness, Mind consciousness, Visual (sense) impression, Hearing impression, Smelling impression, Tasting impression, Bodily contact (tactile) impression, Mental impression, Feeling born of the visual impression, Feeling born of the hearing impression, Feeling born of the smelling impression, Feeling born of the tasting impression, Feeling born of the bodily contact (tactile) impression, Feeling born of the mental impression, Perception of visible-form, Perception of sound, Perception of smell, Perception of taste, Perception of bodily contact, Perception of mental-objects, Volition for visible form, Volition for sound, Volition for smell, Volition for taste, Volition for bodily contact, Volition for mental-objects, Craving for visible forms, Craving for sound, Craving for smell, Craving for taste, Craving for bodily contact, Craving for mental-objects, Thought conception of*

visible form, Thought conception of sound, Thought conception of smell, Thought conception of taste, Thought conception of bodily contact, Thought conception of mental-objects, Pondering of visible forms, Pondering of sound, Pondering of smell, Pondering of taste, Pondering of bodily contact, Pondering of mental-objects, – in this world, is the delightful and pleasurable thing, Herein, this craving is effectively abandoned and made extinct.

This is called the Noble Truth of the Cessation of Suffering.

The Fourth Noble Truth

The Noble Truth of the Path Leading to the Cessation of Suffering **(Idaṃ kho pana bhikkhave Dukkhanirodha-gāminipaṭipadā ariyasaccaṃ),** *monks, is this: It is simply the Noble Eightfold Path* **(Ayameva ariyo aṭṭaṅgiko maggo),** *namely* **(seyyathīdaṁ),**

1. *Right View / Understanding* **(Sammā Diṭṭhi);**
2. *Right Thought / Aspiration / Thinking* **(Sammā Saṅkappo);**
3. *Right Speech* **(Sammā Vācā);**
4. *Right Action* **(Sammā Kammanto);**
5. *Right Livelihood* **(Sammā Ājīvo);**
6. *Right Effort* **(Sammā Vāyāmo);**
7. *Right Mindfulness* **(Sammā Sati); and**
8. *Right Concentration* **(Sammā Samādhi).**

This is called the Noble Truth of the Path leading to the Cessation of Suffering.

Note: *The person who develops Right Understanding, the first constituent of the Noble Eight-fold Path, realizes that this craving is the Cause of Suffering. The second of the Four Noble Truths deals with the Cause of this Craving or Suffering. Right Understanding gives the knowledge of how to end suffering. The Third Noble Truth deals with the Cessation of Suffering. This Cessation of Suffering is brought about by eradicating the three kinds of craving (***taṇhakkhaya***) which give rise to suffering. This is Nibbāna. Right Understanding gives us the knowledge of the Path to the Cessation of Suffering (***Dukkhanirodha-gāmini paṭipadāgnāna***). The Fourth Noble Truth deals with the Cessation of Suffering. The Path to the Cessation of Suffering is the Noble Eighth-fold Path. This is the Middle Path. It is,*

therefore, impossible to eradicate the three forms of craving which give rise to suffering without following the Middle Path.

The Three Aspects in these Twelve Ways

This is the Noble Truth of Suffering **(Dukkhaṃ ariyasaccaṃ):** *such was the vision* **(cakkhuṁ),** *the knowledge* **(ñāṇaṁ),** *the wisdom / discernment / understanding* **(paññā),** *the science / insight / analysis (***vijjā),** *the light / radiance* **(āloko)** *that rose* **(udapādi)** *in me with regard to things not heard before* **(pubbe ananussutesu dhammesu).** *This Suffering* **(Dukkhaṃ ariyasaccaṃ),** *as a Noble Truth,* **SHOULD BE FULLY UNDERSTOOD (Pariññeyyan'ti):** *such was the vision* **(cakkhuṁ),** *the knowledge* **(ñāṇaṁ),** *the wisdom / discernment / understanding* **(paññā),** *the science / insight / analysis (***vijjā),** *the light / radiance* **(āloko)** *that rose* **(udapādi)** *in me with regard to things not heard before* **(pubbe ananussutesu dhammesu).** *This Suffering* **(Dukkhaṃ ariyasaccaṃ),** *as a Noble Truth,* **HAS BEEN FULLY UNDERSTOOD (Pariññātan'ti):** *such was the vision* **(cakkhuṁ),** *the knowledge* **(ñāṇaṁ),** *the wisdom / discernment / understanding* **(paññā),** *the science / insight / analysis (***vijjā),** *the light / radiance* **(āloko)** *that rose* **(udapādi)** *in me with regard to things not heard before* **(pubbe ananussutesu dhammesu).**

This is the Noble Truth of the Origin (Cause) of Suffering **(Dukkhasamudayaṃ ariyasaccaṃ):** *such was the vision* **(cakkhuṁ),** *the knowledge* **(ñāṇaṁ),** *the wisdom / discernment / understanding* **(paññā),** *the science / insight / analysis (***vijjā),** *the light / radiance* **(āloko)** *that rose* **(udapādi)** *in me with regard to things not heard before* **(pubbe ananussutesu dhammesu).** *This Origin (Cause) of Suffering* **(Dukkhasamudayaṃ ariyasaccaṃ),** *as a Noble Truth,* **SHOULD BE ABANDONED / ERADICATED (Pahātabban'ti):** *such was the vision* **(cakkhuṁ),** *the knowledge* **(ñāṇaṁ),** *the wisdom / discernment / understanding* **(paññā),** *the science / insight / analysis (***vijjā),** *the light / radiance* **(āloko)** *that rose* **(udapādi)** *in me with regard to things not heard before* **(pubbe ananussutesu dhammesu).** *This Origin (Cause) of Suffering* **(Dukkhasamudayaṃ ariyasaccaṃ),** *as a Noble Truth,* **HAS BEEN ABANDONED / ERADICATED (Pahīnan'ti):** *such was the vision* **(cakkhuṁ),** *the knowledge* **(ñāṇaṁ),** *the wisdom / discernment / understanding* **(paññā),** *the science / insight / analysis (***vijjā),** *the light / radiance* **(āloko)** *that rose* **(udapādi)** *in me with regard to things not heard before* **(pubbe ananussutesu dhammesu).**

This is the Noble Truth of the Cessation of Suffering **(Dukkhanirodhaṃ**

ariyasaccaṃ): *such was the vision* **(cakkhuṁ),** *the knowledge* **(ñāṇaṁ),** *the wisdom / discernment / understanding* **(paññā),** *the science / insight / analysis (***vijjā),** *the light / radiance* **(āloko)** *that rose* **(udapādi)** *in me with regard to things not heard before* **(pubbe ananussutesu dhammesu).** *This Cessation of Suffering* **(Dukkhanirodhaṃ ariyasaccaṃ),** *as a Noble Truth,* **SHOULD BE REALIZED (Sacchikātabban'ti):** *such was the vision* **(cakkhuṁ),** *the knowledge* **(ñāṇaṁ),** *the wisdom / discernment / understanding* **(paññā),** *the science / insight / analysis (***vijjā),** *the light / radiance* **(āloko)** *that rose* **(udapādi)** *in me with regard to things not heard before* **(pubbe ananussutesu dhammesu).** *This Cessation of Suffering* **(Dukkhanirodhaṃ ariyasaccaṃ),** *as a Noble Truth,* **HAS BEEN REALIZED (Sacchikatan'ti):** *such was the vision* **(cakkhuṁ),** *the knowledge* **(ñāṇaṁ),** *the wisdom / discernment / understanding* **(paññā),** *the science / insight / analysis (***vijjā),** *the light / radiance* **(āloko)** *that rose* **(udapādi)** *in me with regard to things not heard before* **(pubbe ananussutesu dhammesu).**

This is the Noble Truth of the Path Leading to the Cessation of Suffering **(Dukkhanirodha-gāminīpaṭipadā ariyasaccaṃ):** *such was the vision* **(cakkhuṁ),** *the knowledge* **(ñāṇaṁ),** *the wisdom / discernment / understanding* **(paññā),** *the science / insight / analysis (***vijjā),** *the light / radiance* **(āloko)** *that rose* **(udapādi)** *in me with regard to things not heard before* **(pubbe ananussutesu dhammesu).** *This Path Leading to Cessation of Suffering* **(Dukkhanirodha-gāminīpaṭipadā ariyasaccaṃ),** *as a Noble Truth,* **SHOULD BE FOLLOWED / CULTIVATED / DEVELOPED (Bhāvetabban'ti):** *such was the vision* **(cakkhuṁ),** *the knowledge* **(ñāṇaṁ),** *the wisdom / discernment / understanding* **(paññā),** *the science / insight / analysis* **(vijjā),** *the light / radiance* **(āloko)** *that rose* **(udapādi)** *in me with regard to things not heard before* **(pubbe ananussutesu dhammesu).** *This Path Leading to Cessation of Suffering* **(Dukkhanirodha-gāminīpaṭipadā ariyasaccaṃ),** *as a Noble Truth,* **HAS BEEN FOLLOWED / CULTIVATED / DEVELOPED (Bhāvitan'ti):** *such was the vision* **(cakkhuṁ),** *the knowledge* **(ñāṇaṁ),** *the wisdom / discernment / understanding* **(paññā),** *the science / insight / analysis (***vijjā),** *the light / radiance* **(āloko)** *that rose* **(udapādi)** *in me with regard to things not heard before* **(pubbe ananussutesu dhammesu).**

O monks **(bhikkhave),** *as long as* **(Yāva kīvañca)** *my* **(me)** *vision of true knowledge* **(yathābhūtaṃ ñanadassana)** *was not* **(na)** *fully clear* **(suvisuddhaṃ)** *in these* **(evaṃ) three aspects (tiparivaṭṭaṁ), -**

([1] there is ...;
[2] should be ...; and

[3] has been ...),

in these twelve ways (dvādasākāraṃ), -

([I] First Noble Truth –
{1} (that) there is the Noble Truth;
{2} (that the) Noble Truth should be understood,
{3} (that the) Noble Truth has been understood;

[II] Second Noble Truth –
{4} (that) there is the 2nd Noble Truth,
{5} (that the) 2nd Noble Truth should be abandoned or desire should be let go of,
{6} (that the) 2nd Noble Truth has been abandoned or desire has been let go of;

[III] Third Noble Truth –
{7} (that) there is the 3rd Noble Truth,
{8} (that the) 3rd Noble Truth should be realized,
{9} (that the) 3rd Noble Truth has been realized;

[IV] The Eightfold Path –
{10} (that) there is the Eightfold Path,
{11} (that) the Path should be followed (cultivated /developed),
{12} (that) the Path has been followed (cultivated /developed)),

regarding the Four Noble Truths **(imesu catusu ariyasaccesu)**, *I did not claim* **(ahosi n'eva tāvāhaṃ)** *to have realized* **(abhisambuddho paccaññāsiṃ)** *the perfect Enlightenment* **(anuttaraṃ Sammā-sambodhiṃ)** *that is supreme in the world* **(loke)** *with its gods* **(sadevake)**, *with its Māras* **(samārake)** *and Brahmas* **(sabrahmake),** *in this world with its recluses / ascetic* **(sassamaṇa)** *and Brāhmanas / priests* **(Brāhmaṇiyā),** *with its gods* **(sadeva)** *and men* **(manussāya).**

BUT when **(Yato kho),** *O monks* **(bhikkhave),** *my* **(me),** *vision of true knowledge* **(yathābhūtaṃ ñanadassana)** *was fully clear* **(suvisuddhaṃ)** *in these* **(evaṃ) three aspects (tiparivaṭṭaṁ), -**

([1] there is ...;
[2] should be ...; and
[3] has been ...),

in these twelve ways (dvādasākāraṃ), -

([I] 1st Noble Truth – *{1} there is the Noble Truth;*
{2} (the) Noble Truth should be understood,
{3} (the) Noble Truth has been understood;

[II] 2nd Noble Truth – *{4} there is the 2nd Noble Truth,*
{5} (the) 2nd Noble Truth should be abandoned or desire should be let go of,
{6} (the) 2nd Noble Truth has been abandoned or desire has been let go of;

[III] 3rd Noble Truth – *{7} there is the 3rd Noble Truth,*
{8} (the) 3rd Noble Truth should be realized,
{9} (the) 3rd Noble Truth has been realized;

[IV] The Eightfold Path – *{10} there is the Eightfold Path,*
{11} the Path should be followed (cultivated/developed), and
{12} the Path has been followed (cultivated/developed)),

regarding the Four Noble Truths **(imesu catusu ariyasaccesu)**, *then I claimed* **(ahosi athāhaṃ)** *to have realized* **(abhisambuddho paccaññāsiṃ)** *the perfect Enlightenment* **(anuttaraṃ Sammā-sambodhiṃ)** *that is supreme in the world* **(loke)** *with its gods* **(sadevake)**, *with its Māras* **(samārake)** *and Brahmas* **(sabrahmake),** *in this world with its recluses / ascetic* **(sassamaṇa)** *and Brāhmanas / priests* **(Brāhmaṇiyā),** *with its gods* **(sadeva)** *and men* **(manussāya).** *And a vision of true knowledge rose* **(udapādi)** *in me thus* **(Nānañca pana me dassanaṃ):** *My heart's deliverance is unassailable / Unshakable is the deliverance of my mind* **(Akuppā me cetovimutti).** *This is the last birth. Now there is no more re-becoming / rebirth* **(Ayamantimā jāti Natthi'dāni punabbhavo'ti).**

Thus, the Blessed One said **(Idamavoca Bhagavā)**: *The group of five bhikkhus* **(pañcavaggiyā bhikkhū)** *was glad* **(attamanā)**, *and they rejoiced* **(abhinandun'ti)** *at the Words* **(bhāsitaṃ)** *of the Blessed One* **(Bhagavato).**

When this Discourse was thus expounded there **(Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato)** *arose* **(udapādi)** *in the*

Venerable Koṇḍañña, the passion-free / **dustless (virajaṃ), stainless (vītamalaṃ),** *Truth-seeing Eye / vision of Truth* **(dhamma-cakkhuṃ** *– in other words, he attained sotāpatti, the first stage of sanctity, and realized)*: *'whatever has the nature of arising, has the nature of ceasing / whatever is subject to origination all that is subject to cessation.'* **(Yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman'ti)**

Now, when the Blessed One set in motion the Wheel of Truth **(Pavattite ca pana Bhagavatā Dhammacakke),** *the* **Bhummattha** *devās (the earth deities) proclaimed* **(saddamanussāvesuṃ)**: *"This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena),** *priest* **(brāhmana),** *god* **(devā),** *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin),** *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).***"*

Hearing these Words of the **Bhummattha** *devās, all the* **Cātummahārājikā** *devās proclaimed* **(saddamanussāvesuṃ)**: *"This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena),** *priest* **(brāhmana),** *god* **(devā),** *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin),** *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).***"*

These Words from **Cātummahārājikā** *devās were also heard (in the upper devā realms), and it was proclaimed* **(saddamanussāvesuṃ),** *in* **Tāvatiṃsā** *realm: "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena),** *priest* **(brāhmana),** *god* **(devā),** *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin),** *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).***"*

These Words from **Tāvatiṃsā** *devās were also heard (in the upper devā realms), and it was proclaimed* **(saddamanussāvesuṃ),** *in* **Yāmā** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena),** *priest* **(brāhmana),** *god* **(devā),** *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin),** *is set in motion by*

the Blessed One **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).**"

These Words from **Yāmā** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in* **Tusitā** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).**"

These Words from **Tusitā** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in* **Nimmāṇaratī** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).**"

These Words from **Nimmāṇaratī** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in* **Paranimmitavasavattino** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).**"

These Words from **Paranimmitavasavattī** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in* **Brahma Pārisajjā** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).**"

These Words from **Brahma Pārisajjā** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in* **Brahma Purohitā** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).***"*

These Words from **Brahma Purohitā** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in* **Mahā Brahmā** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).***"*

These Words from **Mahā Brahmā** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in* **Parittābhā** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).***"*

These Words from **Parittābhā** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in* **Appamāṇābhā** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).***"*

These Words from **Appamāṇābhā** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in*

Ābhassarā *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).***"*

These Words from **Ābhassarā** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in* **Parittasubhā** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).***"*

These Words from **Parittasubhā** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in* **Appamānasubhā** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).***"*

These Words from **Appamānasubhā** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in* **Subhakiṇhakā** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).***"*

These Words from **Subhakiṇhakā** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *in* **Vehapphalā** *realm "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be turned back* **(pavattitaṃ**

appativattiyaṃ) *by any recluse / monk / ascetic* (**samaṇena**), *priest* (**brāhmana**), *god* (**devā**), *Māra, Brahma, or any one* (**kena ci**) *in the world* (**lokasmin**), *is set in motion by the Blessed One* (**Etaṃ Bhagavatā**) *in the Deer Park* (**Migadāye**) *at Isipatana* (**Isipatane**) *near Baranasi* (**Bārāṇasiyaṃ**)."

These Words from **Vehapphalā** *devās were also heard (in the upper devā realms), and, it was proclaimed* (**saddamanussāvesuṃ**), *in* **Avihā** *realm "This excellent Matchless Wheel of Truth* (**Anuttaraṃ Dhammacakkaṃ**) *that cannot be turned back* (**pavattitaṃ appativattiyaṃ**) *by any recluse / monk / ascetic* (**samaṇena**), *priest* (**brāhmana**), *god* (**devā**), *Māra, Brahma, or any one* (**kena ci**) *in the world* (**lokasmin**), *is set in motion by the Blessed One* (**Etaṃ Bhagavatā**) *in the Deer Park* (**Migadāye**) *at Isipatana* (**Isipatane**) *near Baranasi* (**Bārāṇasiyaṃ**)."

These Words from **Avihā** *devās were also heard (in the upper devā realms), and, it was proclaimed* (**saddamanussāvesuṃ**), *in* **Atappā** *realm "This excellent Matchless Wheel of Truth* (**Anuttaraṃ Dhammacakkaṃ**) *that cannot be turned back* (**pavattitaṃ appativattiyaṃ**) *by any recluse / monk / ascetic* (**samaṇena**), *priest* (**brāhmana**), *god* (**devā**), *Māra, Brahma, or any one* (**kena ci**) *in the world* (**lokasmin**), *is set in motion by the Blessed One* (**Etaṃ Bhagavatā**) *in the Deer Park* (**Migadāye**) *at Isipatana* (**Isipatane**) *near Baranasi* (**Bārāṇasiyaṃ**)."

These Words from **Atappā** *devās were also heard (in the upper devā realms), and, it was proclaimed* (**saddamanussāvesuṃ**), *in* **Sudassā** *realm "This excellent Matchless Wheel of Truth* (**Anuttaraṃ Dhammacakkaṃ**) *that cannot be turned back* (**pavattitaṃ appativattiyaṃ**) *by any recluse / monk / ascetic* (**samaṇena**), *priest* (**brāhmana**), *god* (**devā**), *Māra, Brahma, or any one* (**kena ci**) *in the world* (**lokasmin**), *is set in motion by the Blessed One* (**Etaṃ Bhagavatā**) *in the Deer Park* (**Migadāye**) *at Isipatana* (**Isipatane**) *near Baranasi* (**Bārāṇasiyaṃ**)."

These Words from **Sudassā** *devās were also heard (in the upper devā realms), and, it was proclaimed* (**saddamanussāvesuṃ**), *in* **Sudassī** *realm "This excellent Matchless Wheel of Truth* (**Anuttaraṃ Dhammacakkaṃ**) *that cannot be turned back* (**pavattitaṃ appativattiyaṃ**) *by any recluse / monk / ascetic* (**samaṇena**), *priest* (**brāhmana**), *god* (**devā**), *Māra, Brahma, or any one* (**kena ci**) *in the world* (**lokasmin**), *is set in motion by the Blessed One* (**Etaṃ Bhagavatā**) *in the Deer Park* (**Migadāye**) *at Isipatana* (**Isipatane**) *near Baranasi* (**Bārāṇasiyaṃ**)."

These Words from **Sudassī** *devās were also heard (in the upper devā realms), and, it was proclaimed* **(saddamanussāvesuṃ)**, *by devās in* **Akaniṭṭha** *realm who also raised the same joyous cry. "This excellent Matchless Wheel of Truth* **(Anuttaraṃ Dhammacakkaṃ)** *that cannot be expounded* **(pavattitaṃ appativattiyaṃ)** *by any recluse / monk / ascetic* **(samaṇena)**, *priest* **(brāhmana)**, *god* **(devā)**, *Māra, Brahma, or any one* **(kena ci)** *in the world* **(lokasmin)**, *is set in motion by the Blessed One* **(Etaṃ Bhagavatā)** *in the Deer Park* **(Migadāye)** *at Isipatana* **(Isipatane)** *near Baranasi* **(Bārāṇasiyaṃ).***"*

Thus **(Itiha)** *at that very moment* **(tena khanena),** *at that instant* **(tena muhuttena),** *the cry* **(saddo)** *is set (***abbhuggañchi***) in motion (that the Wheel of Truth) spread as far as* **(yāva)** *Brahma realms* **(brahma lokā),** *the system of ten thousand worlds* **(Ayañ ca dasasahassī lokadhātu)** *trembled* **(saṅkampi)** *and quaked* **(sampakampi)** *and shook* **(sampavedhi).** *A boundless* **(Appamāṇo ca)** *sublime* **(ulāro)** *radiance* **(obhāso)** *surpassing* **(atikkamma)** *the effulgence / power / luminescence* **(obhāso)** *of devās* **(devānaṁ),** *appeared* **(pāturahosi)** *in the world* **(loke).**

Then **(Atha)** **(kho** = *indeed)* *the Blessed One* **(Bhagavā)** *uttered this paean of joy* **(udānaṃ udānesi)**: *"Verily (Friends), Koṇḍañña has indeed realized (the Four Noble Truths). Verily (Friends), Koṇḍañña has indeed realized (the Four Noble Truths)"* **(Aññāsi vata bho Koṇḍañño, Aññāsi vata bho Koṇḍañño'ti).** *Thus* **(Itihi'daṃ)** *it was that the Venerable* **Koṇḍañña** *received the name, 'profound knowing* **Koṇḍañña***' that means* **Koṇḍañña** *who realizes* **(āyasmato Koṇḍaññassa aññā Koṇḍañño tveva nāmaṃ ahosī'ti).**

For further reference, please refer to Maha Satipaṭṭhāna Sutta - Digha Nikaya 22 and Sacca Vibhaṅga Sutta.

Segment of the Discourse on Sakkapañha Sutta
(The Questions of Sakka)

It is interesting to note that in the Sakkapañha Sutta (The Question of Sakka) it mentions that if some one who learns the Dhammacakkappavattana Sutta and puts into practice will lead him to the higher realm after death.

"The Sakka and his followers came to pay respect to the Buddha, Sakka said that despite his ardent desire to see the Blessed One, he had been unable to do so because of his preoccupation with the affairs of devas. He told the Blessed One how his experience accorded with what he had heard

previously. It was said that the deva population increased when the Buddha appeared and he had found that this was true. **After the Buddha's preaching of the Dhammacakkappavattana Sutta, some observed the five precepts, some gave alms, and most of them attained the deva world after death. At the very least, those who had faith in the Buddha were assured of rebirth in the deva world. This was the view that the Buddha did not reject when it was expressed by a brahmà."**

The Goal of Theravāda Arahanthood in Four Stages

1) Sotāpatti, the first stage of sanctity (Arahanthood) – *entering the stream that flows into Nirvana, meditation becomes the sure way of attaining enlightenment. At this stage the monk has unwavering confidence in the Buddha, the Dharma and the Sangha and the four noble truths. He can never again commit a heinous offence. At most he will be reborn seven times before attaining Nirvana.*

2) Sakadāgāmi, the second stage of sanctity – *one who is intent on self-deliverance has completely destroyed the three fetters:*

i. wrong view as to his own person
ii. doubt
iii. addiction to the rites and ceremonies.

He has reduced attachment and aversion and confusion and will only return one more time.

3) Anāgāmi, the third stage of sanctity – *at this point the monk never return to birth or death. He has destroyed the five fetters –*

i. wrong view as to his own person
ii. doubt
iii. addiction to the rites and ceremonies
iv. sense-desire and
v. malevolence .

After this birth, he will attain the highest deva worlds and attain Nirvana there when the residual dharma of this birth has left him.

4) Arahantship itself – *One who by his own efforts realizes the freedom of mind through intuitive wisdom. No fuel for birth remains in him.*

Karma is exhausted through lack of craving. He goes on living until the body dies and he becomes free of all becoming.

The Thirty-one Planes of Existence
In Samsara (Rebirth)

(I) Four Arūpa-loka *(Formless Realm)*

This plane consists of four existences of Brahmas who have no physical body, but have a mind and they can create a physical body if they want to get themselves seen. Rebirth in these existences can only be achieved by intense Samatha meditation and have reached Jhanas or mental accomplishments during their life as humans. They do not have a faculty to perceive Dhamma and therefore, they are non-returnees and can never become enlightened nor attain Nibbana.

	Bhumi	Characteristic	Life Span
31	*Neva Saññā Nāsaññāyatana*	*The Sphere of neither Perception nor Non-Perception (Reaching 8th Jhana of Samatha meditation can only attain this highest existence.)*	*84,000 MK*
30	*•Ākiñcaññāyatana*	*The Sphere of the Conception of Nothingness (The 7th Jhana of the Samatha practice can only reach this attainment.)*	*60,000 MK*
29	*Viññāṇañcāyatana*	*The Sphere of the Conception of Infinite Consciousness (Those who have practiced Samatha meditation as humans and have reached the 6th Jhana can be reborn in this realm.)*	*40,000 MK*
28	*Ākāsānañcāyatana*	*The Sphere of the Conception of Infinite Space (The 5th Jhana of the Samatha meditation can attain this existence.)*	*20,000 MK*

(II) Sixteen Rūpaloka *(Realm of Formless)*

The heavenly abodes of Brahmas who have a physical body, but do not enjoy sensual pleasures. There are altogether 16 realms of Rupa Brahmas divided into four categories according to the status of Jhana achievements. Those Brahmas have faculties to perceive Dhamma and can become enlightened if they come to know the

Dhamma.

(1) Catuttha Jhāna Bhūmi *(Fourth Jhāna Realm)*
The first five abodes in this category are called Suddhavasa or the heavens of purity and only the enlightened ones of Anagami stage are reborn in these planes.

27	*Akaniṭṭhā*	*The highest realm (where Arahats and Anagams who have a mature Manyi-indriya reside before releasing the final existence and enter Anupadhisata nibbana.)*	*16,000 MK*
26	*Sudassī*	*The clear-sighted realm (where the Anagams with a mature Samadhi-indriya reside.)*	*8,000 MK*
25	*Sudassā*	*The beautiful realm (where the Anagams with a mature Sati-indriya reside.)*	*4,000 MK*
24	*Atappā*	*The serene realm (where the Anagams with a mature Viri-indriya reside.)*	*2,000 MK*
23	*Avihā*	*The durable realm (where the Anagams with a mature Saddha-indriya reside.)*	*1,000 MK*
22	*Asaññasattā*	*The realm of mindless beings. *#*	*500 MK*
21	*Vehapphalā*	*The realm of the Brahmās of great reward (this realm is shared between Brahams who have practiced Samatha and Vipassana meditation during their life as humans. Those Brahmas who have practiced Samatha only can be reborn into lower realms after dying, but those who have practiced Vipassana and have attained the Ariya stage can be reborn in this realm again or a higher realm).*	*500 MK*

\# The heaven of Brahmas with just a body and without any mental aggregate resides. These Brahmas regarded that the mind was the main source for corruption and had strive to annibilate the mind while practicing Samatha meditation as a human).

(2) Tatiya Jhāna Bhūmi *(Third Jhāna Realm)*
These abodes harbour Brahmas who have a body with aura as the characteristic. There are three planes in this category.

20	*Subhakiṇṇā*	*The realm of the Brahmās full of steady aura*	*64 MK*
19	*Appamāṇasubhā*	*The realm of the Brahmās of infinite aura*	*32 MK*
18	*Parittasubhā*	*The realm of the Brahmās of minor aura*	*16 MK*

(3) Dutiya Jhāna Bhūmi *(Second Jhāna Realm)*
The Brahmas of these abodes have a body with different degrees of luster.

17	*Ābhassarā*	*The realm of Radiant Brahmās*	*8 MK*
16	*Appamāṇabhā*	*The realm of Brahmās with infinite lustre*	*4 MK*
15	*Parittābhā*	*The realm of Brahmās with minor lustre*	*2 MK*

(4) Pathama Jhāna Bhūmi *(First Jhāna Realm)*
The Brahmas of these abodes are the lowest grade of the Brahmas loka. They have a huge body measuring 12 Yojanas (about 96 miles) and have internal organs as ourselves except for the genitalia although they have an appearance of a male. They are well organized and have a head in every thousand Brahams. The Chief of Maha Brahmas is called Harita.

14	*Mahā Brahmā*	*The realm of Great Brahmās*	*1 AK*
13	*Brahma-Purohitā*	*The realm of Brahmā's Ministers*	*½ AK*
12	*Brahma-Parisajjā*	*The realm of Brahmā's Retinue*	*1/3 AK*

(III-A) The Seven Happy States *(Sugati)*
This existence consists of the six heavenly abodes of Devas or gods and goddess or angels, the abode of humans and animals, and that of the other three nether existences. All beings of these existences

enjoy sensual pleasure and suffer bodily pain and inconveniences. However, the proportion of pain and pleasure is very much different from one abode to the other depending upon the grade. Devas have more pleasure than pain, while animals and beings of the nether existences have more pain than pleasure. Humans have a well-balanced sensuality between pain and pleasure, but the hell beings have only pain and without any sensual pleasure.

Six Kāma-loka devā *(Heavenly Realm)*

11	*Paranimmita-vasavattino (1 celestial day = 1600 human years)*	*The realm of the Devas who makes others' creation serve their own ends*	*16,000 CY = 9,216 MY*
10	*Nimmānaratī (1 celestial day = 800 human years)*	*The realm of the Devas who delight in the created mansions and objects for sensual enjoyment.*	*8,000 CY = 2,304 MY*
9	*Tusitā (1 celestial day = 400 human years)*	*The realm of delight with happiness and contentment. This is the heaven where the next would-be Buddha (Metteya) resides before taking a rebirth as a human.*	*4,000 CY = 576 MY*
8	*Yāmā (1 celestial day = 200 human years)*	*The realm of blissful existence. The King Yama (Rama) rules this realm with great happiness.*	*2,000 CY = 144 MY*
7	*Tāvatiṁsa Heaven of the Thirty-three Gods (1 celestial day = 100 human years)*	*The Celestial realm of the Thirty-Three Gods where Deva Sakka is the King who resides in the Vejayanta Palace and rules the kingdom with his 33 followers. It was in this heaven that the Buddha taught the Abhidamma, the philosophical and psychological text of the Buddhist Tipitaka to the Devas for a period, which was equivalent to three earthly months.*	*1,000 CY = 36 MY*
6	*Cātummahārājikā*	*The lowest of the heavenly*	*500 CY =*

	(1 celestial day = 50 human years)	*realms. They are also known as the guardian deities (the Four Great Kings) who watched over the Buddha's Sasana. They dwell in the four directions of the earth: East (Dhatarattha), West (Virupakkha), North (Vessavana) South (Virulhaka).*	*9 MY*

(III-B) The Realm of Human World

This is also the abode of Earth spirits – known as Bhumma devas.

5	*Manussa-loka*	*The realm of Human beings (This is a materialistic and spiritualistic abode where a mixture of pain and pleasure co-exists. ##*	*No Limit*

It is the place where people can choose the destiny by leading a good or a bad life, and a testing ground for many faiths. Unlike most of the other existences, humans do not remember the past life and is therefore, the best place to develop a self-supportive wisdom. Buddhas of the past and of the future would appear in this human world to rediscover the Four Noble Truths and save many sentient beings from suffering.

(IV) The Four States of Unhappiness *(Kama-Duggati)*

The abode of profound suffering. It is also known as Apaya or the nether existences.

4	*Tiracchāna Yoni*	*The animal kingdom who are born as animals on account of evil kamma. They have more pain and less pleasure, and survival of the fittest is the only rule in this existence.*	*No Limit*
3	*Peta Yoni*	*The world of spirits and [hungry] ghosts who have a characteristic of meanness and attachment. They have different forms and shapes, but misery, delusion and hunger are the constant features found*	*No Limit*

		in this existence. (They share the merit performed by their living relatives in their names, and could thereby pass on to better states of happiness)	
2	*Asura Yoni*	*The place of the Asura-demons Asura, literally means those beings that do not shine or do not have a "sporting spirit". They are regarded as the fallen angels who have power, but use it for a bad purpose and are allied to Mara, the devil. (unhappy beings similar to the Petas)*	*No Limit*
1	*Niraya*	*Woeful states where beings atone for their evil kamma (Hells). ****	*No Limit*

**** It is the existence of continuous suffering and without any pleasure. There are eight grades of Hell, where the torture and suffering varies, are each four-sided and four-cornered with four gates. Outside each gate of these four great Hells, there is a four-cornered Sub (Ussada) Hell or Ussada-Niraya. In every Ussada-Niraya, at each of its four gates, there is an OverBlessed One who is known as a Yama-Rajah or King Yama. These Yama-Rajahs though they hold OverBlessed Oneship in such a Sub-Hell, do not themselves belong to these great Hells or Sub-Hells. According to the severity of the punishment they are classified as Sanjiva (coming to life again and again) hell, Kalasutta (is the hell wherein those born feel that the tormentors baste their bodies, that is to say, tack the bodies of its inhabitants with black thread, and keep chopping them with adzes; Sanghata (the crushing hell literally) is the region wherein its inhabitants feel that they are being constantly crushed by a huge fiery rock that comes towards them from the four quarters of the Compass; Roruva (the region of Tartarus) is the region wherein its inhabitants feel that flames of fire and smoke keep entering their bodies through the nine apertures or openings, such as the ears, nostrils, and so on, and burn inside making them cry incessantly; Maharoruva (the Greater Roruva) is the region wherein the beings feels that they are being baked in a huge mass of red flame, and while suffering in this manner, they cry incessantly; Tapana (the burner) is the region wherein the inhabitants feel that they are being strung on fiery crossbars planted in the fiery floor, and thus suffer held firmly still and unable to move; Mahatapana (extremely burning) is the region wherein its*

inhabitants feel that they are being forced by beatings through self-working or automatic fiery weapons to climb up a mountain that is covered with fire, and the fire of the mountain attacks them so forcefully, that they fall down, only to be strung up again on fiery iron bars, and thus suffer being held still and unable to move; and Avici (without intermission) It is the lowest and greatest of the hells wherein the inhabitants feel that they are attacked intermittently by a fire that rushes incessantly from one side and strikes at the opposite side. They are all believed to be in the difference layers of the earth.

Note:

1 Maha Kappa (MK) – the age of a universe from its beginning to its end = 4 Asaṅkheyya Kappas;

1 Asaṅkheyya Kappa (AK) = 64 Antara Kappas or human evolution cycles;

CY: Celestial Year; MY: Million Years

Some Reflections on The Dhammacakka Sutta

By Ven. Narada Maha Thero

1. *Buddhism is based on personal experience. As such it is rational and not speculative.*
2. *The Buddha discarded all authorities and evolved a Golden Mean which was purely His own.*
3. *Buddhism is a WAY or a Path, Magga.*
4. *Rational understanding is the keynote of Buddhism.*
5. *Blind beliefs are dethroned.*
6. *Instead of beliefs and dogmas the importance of logical analysis to develop understanding, trust, faith and practice is emphasized. Mere beliefs and dogmas cannot emancipate a person.*
7. *Rites and ceremonies so greatly emphasized in the Vedas play no part in Buddhism.*
8. *There are no gods to be propitiated.*
9. *There is no priestly class to mediate.*
10. *Morality* **(Sīla)**, *Concentration* **(Samādhi)**, *and Wisdom* **(Paññā)**, *are essential to achieve the goal – Nibbāna and rules of organized community.*
11. *The foundations of Buddhism are the Four Truths that can be verified by experience.*
12. *The Four Truths are associated with one's person – Hence Buddhism is homo-centric and introvert.*
13. *They were discovered by the Buddha and He is not indebted to anyone for them. In His own words – "They were unheard of before."*
14. *Being Truths, they never change.*

15. *The first Truth of Suffering, which deals with the constituents of self or so-called individuality and the different phases of living life, is to be analyzed, scrutinized and examined. This examination leads to a proper understanding of oneself.*
16. *Rational understanding of the first Truth leads to the eradication of the cause of suffering – the second Truth which deals with the psychological attitude of the ordinary man towards the external objects of sense.*
17. *The second Truth of suffering is concerned with a powerful force in us all.*
18. *This powerful invisible mental force-craving is the cause of the ills of life.*
19. *The second Truth indirectly deals with the past, present and future births.*
20. *The existence of a series of births is also advocated by the Buddha.*
21. *The Doctrine of Kamma, its corollary, is hereby taught.*
22. *The third Truth of the destruction of suffering, though dependent on oneself, is beyond logical reasoning and supramundane* **(lokuttara)** *unlike the first two which are mundane* **(lokiya)**.
23. *The third Truth is a self-realization – a Dhamma to be comprehended by the mental eye* **(sacchikātabba)**.
24. *This Truth is realized by complete renunciation. It is not a case of renouncing external objects but internal attachment to be external world.*
25. *With the complete eradication of this attachment the third Truth is realized. It should be noted that mere complete destruction of this force is not the third Truth-Nibbāna. Then it would be tantamount to annihilation. Nibbāna has to be realized by eradication this force which binds oneself to the mundane.*
26. *It should also be understood that Nibbāna is not produced* **(uppādetabba)** *but is attained/experienced* **(pattabba)**. *It could be attained/experienced in this life itself. It therefore follows that though rebirth is one of the chief doctrines of Buddhism the goal of Buddhism does not depend on a future birth.*
27. *The third Truth has to be realized by developing the fourth Truth.*
28. *To eradicate one mighty force eight powerful factors have to be developed.*
29. *All these eight factors are purely mental.*
30. *Eight powerful good mental forces are summoned to attack one latent evil force.*
31. *Absolute purity, a complete deliverance from all repeated births, a mind released from all passions, immortality* **(amata)**, *is the attendant blessings of this great victory.*

32. *Is this deliverance a perfection or absolute purity? The latter is preferable.*
33. *In each case one might raise the question. What is being perfected? What is being purified?*

There is no being or permanent entity in Buddhism, but there is a stream of consciousness. It is more correct to say that this stream of consciousness is purified by overthrowing all defilements.

Analysis of The Noble Eight-Fold Path

By Ven. Thanissaro Bhikkhu

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's park. There he addressed the monks, saying, "Monks." "Yes, Blessed One," the monks responded to him. The Blessed One said, "I will teach and analyze for you the Noble Eightfold Path. Listen and pay close attention. I will speak." "As you say, Blessed One," the monks responded to him.

The Blessed One said, "Now what, monks, is the Noble Eightfold Path? Right view, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

1. "And what, monks, is Right View?
Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the stopping of stress, knowledge with regard to the way of practice leading to the stopping of stress: This, monks, is called Right View.

2. "And what, monks, is Right Aspiration?
Aspiring to freedom from sensuality, aspiring to freedom from ill will, aspiring to harmlessness: This, monks, is called Right Aspiration.

3. "And what is Right Speech?
Abstaining from lying, abstaining from divisive speech, abstaining from abusive speech, abstaining from idle chatter: This, monks, is called Right Speech.

4. "And what, monks, is Right Action?
Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse: This, monks, is called Right Action.

5. "And what, monks, is Right Livelihood?
There is the case where a noble disciple, having abandoned dishonest

livelihood, keeps his life going with right livelihood: This, monks, is called Right Livelihood.

6. "And what, monks, is Right Effort?
(i) There is the case where a monk generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.
(ii) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen.
(iii) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.
(iv) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen: This, monks, is called Right Effort.

7. "And what, monks, is Right Mindfulness?
(i) There is the case where a monk remains focused on the body in and of itself – ardent, aware, and mindful – putting away greed and distress with reference to the world.
(ii) He remains focused on feelings in and of themselves – ardent, aware, and mindful – putting away greed and distress with reference to the world.
(iii) He remains focused on the mind in and of itself – ardent, aware, and mindful – putting away greed and distress with reference to the world.
(iv) He remains focused on mental qualities in and of themselves – ardent, aware, and mindful – putting away greed and distress with reference to the world. This, monks, is called Right Mindfulness.

8. "And what, monks, is Right Concentration?
(i) There is the case where a monk – quite withdrawn from sensual pleasures, withdrawn from unskillful (mental) qualities – enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation.
(ii) With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of concentration, one-pointedness of awareness free from directed thought and evaluation – internal assurance.
(iii) With the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, and of him the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.'

(iv) With the abandoning of pleasure and pain – as with the earlier disappearance of elation and distress – he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This, monks, is called Right Concentration."

That is what the Blessed One said. Glad at heart, the monks delighted at his words.

Anattalakkhaṇa Sutta

Discourse on the Non-self Characteristic

On the sixth day of their meeting, *the Buddha assembled the five Monks and* **delivered the Second Sermon "Anattalakkhaṇa Sutta – Discourse on the Non-self Characteristic"**. *At the end of the Sermon, the five monks rejoiced, for they (the five Bhikkhus)* **fully understood** *the absence of "ego", attained emancipation from all fetters,* **and achieved the final stage of realization and became Arahants** *(perfect ones who have eliminated all passions).*

The Anatta Doctrine

It is on this very doctrine of Non-self **(Anatta)** *that all Abhidhamma thought converges and this is where it culminates. The elaborate and thorough treatment of Anatta is also the most important practical contribution of the Abhidhamma to the progress of the Buddha's disciple towards liberation. The Abhidhamma provides him with ample material for his meditations in the field of insight* **(vipassana)**, *concerning Impermanence and Impersonality, and this material has been analysed down to the subtlest point and is couched in strictly philosophical language.*

There will certainly be many to whom the degree of analytical details found in the Suttas will be quite enough for them to understand Anatta, and sufficient for their use in meditative practice. But there are also minds that require repeated and varied demonstration and illustration of a truth before they are entirely satisfied and convinced. There are also others who wish to push their analysis to the greatest detail possible and to extend it to the very smallest unit accessible; in order to make quite sure that even the realm of the infinitesimal, of the material and psychical 'atoms', does not hide any self or abiding substance. To such minds the Abhidhamma will be of great value. But also those who, in general, are satisfied with the expositions in the Suttas, may sometimes wish to investigate more closely a

particular point that has roused their interest or presents difficulties. To them too the Abhidhamma will prove helpful.

Besides helping such individual cases, the Abhidhamma will in general render valuable aid in the slow and difficult change of thought and outlook from the view-point of 'self' to that of 'non-self'. Having once grasped intellectually the doctrine of non-self, one can certainly succeed in applying it to theoretical and practical issues if only one remembers it in time and deliberately directs one's thoughts and volitions accordingly. But except for such deliberate directing of thought, which in most cases will be relatively rare, the mind will continue to move in the old-accustomed ruts of 'I' and 'mine', 'self' and 'substance', which are deeply ingrained in our daily language and our modes of thinking; and our actions too will still continue to be frequently governed by our ancient egocentric impulses. An occasional intellectual assent to the true outlook of Anatta will not effect great changes in that situation. The only remedy is for bad or wrong habits of action, speech and thinking to be gradually replaced by good and correct habits until the latter become as spontaneous as the former are now. It is therefore necessary that right thinking, that is, thinking in terms of Anatta, is made the subject of regular and systematic mental training until the power of wrong habits of thought is reduced and finally broken. The Abhidhamma in general, and in particular the various Triads and Dyads of terms as listed in the **Matika**, *'Schedule', of the Abhidhamma Pitaka, provide ample material for such 'fluency exercises' of right thinking. Familiarity with the application of the 'impersonal' view-point of the Abhidhamma and with the terminology by which it is expressed will exercise a considerable formative influence on the mind.*

No-self or Not-self?

One of the first stumbling blocks that Westerners often encounter when they learn about Buddhism is the teaching on Anatta, often translated as no-self. This teaching is a stumbling block for two reasons. First, the idea of there being no self doesn't fit well with other Buddhist teachings, such as the Doctrine of Kamma and Rebirth: If there's no self, what experiences the results of kamma and takes rebirth? Second, it doesn't fit well with our own Judeo-Christian background, which assumes the existence of an eternal soul or self as a basic presupposition: If there's no self, what's the purpose of a spiritual life? Many books try to answer these questions, but if you look at the Pali Canon -- the earliest extant record of the Buddha's teachings -- you won't find them addressed at all. In fact, the one place where the Buddha was asked point-blank whether or not there was a self, he refused to answer. When later asked why, he said that to hold either that there is a

self or that there is no self is to fall into extreme forms of wrong view that make the path of Buddhist practice impossible. Thus the question should be put aside. To understand what his silence on this question says about the meaning of Anatta, we first have to look at his teachings on how questions should be asked and answered, and how to interpret his answers.

The Buddha divided all questions into four classes: those that deserve a categorical (straight yes or no) answer; those that deserve an analytical answer, defining and qualifying the terms of the question; those that deserve a counter-question, putting the ball back in the questioner's court; and those that deserve to be put aside. The last class of question consists of those that don't lead to the end of suffering and stress. The first duty of a teacher, when asked a question, is to figure out which class the question belongs to, and then to respond in the appropriate way. You don't, for example, say yes or no to a question that should be put aside. If you are the person asking the question and you get an answer, you should then determine how far the answer should be interpreted. The Buddha said that there are two types of people who misrepresent him: those who draw inferences from statements that shouldn't have inferences drawn from them, and those who don't draw inferences from those that should.

These are the basic ground rules for interpreting the Buddha's teachings, but if we look at the way most writers treat the anatta doctrine, we find these ground rules ignored. Some writers try to qualify the no-self interpretation by saying that the Buddha denied the existence of an eternal self or a separate self, but this is to give an analytical answer to a question that the Buddha showed should be put aside. Others try to draw inferences from the few statements in the discourse that seem to imply that there is no self, but it seems safe to assume that if one forces those statements to give an answer to a question that should be put aside, one is drawing inferences where they shouldn't be drawn.

So, instead of answering "no" to the question of whether or not there is a self -- interconnected or separate, eternal or not -- the Buddha felt that the question was misguided to begin with. Why? No matter how you define the line between "self" and "other," the notion of self involves an element of self-identification and clinging, and thus suffering and stress. This holds as much for an interconnected self, which recognizes no "other," as it does for a separate self. If one identifies with all of nature, one is pained by every felled tree. It also holds for an entirely "other" universe, in which the sense of alienation and futility would become so debilitating as to make the quest for happiness -- one's own or that of others -- impossible. For these reasons, the Buddha advised paying no attention to such questions as "Do I

exist?" or "Don't I exist?" for however you answer them, they lead to suffering and stress.

To avoid the suffering implicit in questions of "self" and "other," he offered an alternative way of dividing up experience: the four Noble Truths of stress, its cause, its cessation, and the path to its cessation. Rather than viewing these truths as pertaining to self or other, he said, one should recognize them simply for what they are, in and of themselves, as they are directly experienced, and then perform the duty appropriate to each. Stress should be comprehended, its cause abandoned, its cessation realized, and the path to its cessation developed. These duties form the context in which the anatta doctrine is best understood. If you develop the path of virtue, concentration, and discernment to a state of calm well-being and use that calm state to look at experience in terms of the Noble Truths, the questions that occur to the mind are not "Is there a self? What is my self?" but rather "Am I suffering stress because I'm holding onto this particular phenomenon? Is it really me, myself, or mine? If it's stressful but not really me or mine, why hold on?" These last questions merit straightforward answers, as they then help you to comprehend stress and to chip away at the attachment and clinging – the residual sense of self-identification – that cause it, until ultimately all traces of self-identification are gone and all that's left is limitless freedom.

In this sense, the anatta teaching is not a doctrine of no-self, but a not-self strategy for shedding suffering by letting go of its cause, leading to the highest, undying happiness. At that point, questions of self, no-self, and not-self fall aside. Once there's the experience of such total freedom, where would there be any concern about what's experiencing it, or whether or not it's a self?

To the ordinary level of knowledge and thinking the Anatta dhamma may appear as a metaphysical concept, but it is the only practical realistic truth in life. This can be correctly realised by means of satipatthana practice on the existing phenomena. We all experience such as emotion, cognition, feeling, thinking, etc. They are all sankhara dhammas, that is, the processes of rise and fall, in short, by looking through the **nama** *and* **rupa** *we discern, in a deeper insight dimensions, the voidness of soul in us. With the progress of Vipassana insight the three characteristics of existence are fully known: impermanence, suffering, and absence of individuality or ego. At first we may learn these profound spiritual truths by means of hearing and thinking. At perceptual level, these truths may seem dreary or pessimistic. But at insight level the highest truths are revealed to deliver us from the clutches of pride, lust and delusion.*

Ignorance of these existential, spiritual truths or life's characteristics is seen to be the greatest obstacle in the path to lift man from his common average level. This kind of delusion also retards psychological and moral development in man. Conflicts arise because of wrong beliefs such as the belief in an ego.

Now what is **Anatta***? This technical Buddhist term means all "beings" are composed of transient natures or changing forces, too quick to see with the ordinary eyes, so much so that they are void of substances or soul. The Buddha advises us, in our search for highest truths, to note the present changing materialities and mentalities* **(nama** *and* **rupa)**. *Universally all puthujjanas, the uninstructed human beings, take these ultimate realities to be permanent entities and they think souls, entities, individualities and selves really exist in the ultimate sense. Thus the wrong belief, the Sakkayaditthi belief in personality or eternal soul, is the hardest and greatest obstacle to achieve mental and spiritual peace.*

True happiness means liberation from all kinds of false illusions and beliefs. Liberation from false beliefs is a basic step in wholesome living. Purity is attained. The Buddha therefore emphatically teaches that if there is impermanence there is also egolessness. Thus the Anatta truth arises from the nature of life, **Anicca dhamma**, *the impermanence of all phenomena.*

It will be realised that the unique **Anatta** *teaching of the Buddha, as clearly stated in the Khandhavagga Samyutta, is based on the truths of* **rupa, vedana, sanna, sankhara** *and* **vinnana**. *These five groups of existence, life's basic factors, clearly show the hidden truths such as the facts of unnsatifactoriness, unsubstantiality, rapid changefulness, void of self, etc. By knowing our five khandhas— materiality, feeling, perception, mental formations and consciousness— we know the truth of* **Anatta**. *One realizes the reality of* **Anatta** *by introspecting one's daily experiences here and now. We take note of the changing phenomena intensively through our six sense-doors. We meditate deeply on the nature of* **pathavi, apo, tejo** *and* **vayo**, *the four basic elements of life. Consequently we come to know the truth of* **Anatta** *and find supreme peace. The benefits we gain are many; such as humility, humbleness, compassion, contentment, clarity of vision, right belief and right conduct. Thus the truth of* **Anatta** *is beyond ontological and theological concepts. It is a profound truth, but we can learn it from our* **nama** *and* **rupa** *(mind and matter) which constitute life.*

*Voidness (***sunnata***) is another name for* **Anatta.** *We find in* **Pali**

Buddhism the empirical Voidness of our existence which is realised by mindfulness. The original Theravada Buddhism, on the other hand, teaches only three kinds of **sunnata**: *(1) voidness of the idea of beings and persons,* **puggala sunnata**, *(2) voidness of soul,* **atta sunnata**, *and (3) voidness of* **nama** *and* **rupa** *which is Nibbana. These three kinds of truth must be realised practically with the aid of* **Vipassana** *which brings the Four Noble Truths in all their aspects.*

Sometimes, the meaning of **Anatta** *may be difficult to understand even at theoretical level. But* **Anatta** *is always present as* **dhamma** *in our daily life, Seeing, hearing, thinking, moving, etc, are* **Anatta**. *It is the practical voidness for practical persons. Many people make fun on the truth of emptiness by asking how empty is the emptiness. This type of question can only lead to theology or ontology. We must take down to the actualities of life in view, In fact for the* **Vipassana** *meditators, the term "emptiness" assumes great significance. As followers of the Eightfold Noble Path we must know that the world is empty of self and permanence. So the Buddha, in the light of highest insights, teaches the actuality of life known as* **sunnata**. *All our* **khandha** *worlds,* **ayatana** *worlds,* **dhatu** *worlds are* **sunnata**.

*By realizing the sublime truths our attitudes and motivations become more pure and more refined. Our attitudes change for the better. Our minds become steady and concentrated. Now we are not under the control of (*__maya__*), illusion. We realistically face the hard, deep truths of life. Yet our minds become clear and noble. A full ethical life is lived by all persons who gain this right understanding on the meaning of life. The emptiness of life does not convey the meaning of hopelessness, uselessness or futility. In life we appreciate and use such noble* **dhammas** *as* **viriya** *(effort),* **piti** *(joy),* **dhammavicaya** *(investigation), as taught in the seven enlightenment factors. A noble person enjoying the Nibbanic peace within, remains calm and clear amid all kinds of distracting turmoils and changing processes of life. He, by finding the peace of* **Anatta** *truth, knows how and when to act rightly. Righteousness becomes a keynote in his life.*

Even by thinking of the fact of **Anatta** *while we see or hear* **dhamma**, *either good or bad, we extract peace and purity from the turmoils of our daily life. Ups and downs of life are seen in a new perspective. They are now utilized for the achievement of* **Anatta** *insight which at once promotes Nibbanic peace in our hearts, indeed* **Anatta** *insight clarifies all mental confusions, it destroys all illusions that creates fool's paradise.*

Whenever we experience "bad'' things in the 'world around us, we should instantly form right attitude together with right understanding. We should not run away from life. Neither should we indulge in momentary pleasures which generate false belief in permanent self. Since, from the ultimate standpoint of understanding, there is no self we should enjoy five sensual pleasures with the help of right knowledge. Otherwise delusions will increase in as much as pleasures of the senses are regarded as 'lasting", "likeable" or "agreeable". These wrong attitudes are against the truth of **Anatta. Anatta** *teaches us that even our sensual pleasures are without agreeable substances, permanent entities and selves. With this right knowledge we should take pleasures and displeasures correctly. Life then will become meaningful and full of* **dhammas** *to see with our wisdom eye.* **Anatta**, *in brief, shows us that there are no "I" and "you" who like or dislike "things" and "persons". All are* **dhamma**. *The* **dhamma**' *of lust (***lobha-raga***) only enjoys. The* **dhamma** *of hatred (***dosa-patigha***) only hates. Attachment and irritation can now be seen as "***dhammas***" only. So we gain dhamma-eye to see all things are "***dhamma***". Hence all wise people, knowing* **dhamma**, *do not suffer from the influences of lust and anger. They know* **Anatta**!

Paṭicca Samuppāda – *Law on Dependent Origination*
By Buddhadāsa Bhikkhu

In the original Pāli Scriptures, the eleven conditions or stages are connected to form one chain of Dependent Origination, each time a defilement arises in our minds. Therefore, it is not necessary to cover a period of three lifetimes. It is not even necessary to cover a period of one life, one year, one month or one day. In the flick of an eye lash, one complete cycle of Dependent Origination, together with its suffering, can come to pass.

In order to understand well, it is first necessary to know about the eleven links or steps in the chain of causation. They are:

1) *With ignorance as a condition, mental concocting arises;*
2) *With mental concocting as a condition, consciousness arises;*
3) *With consciousness as a condition, mentality / materiality arises;*
4) *With mentaility / materiality as a condition, the six sense bases arise;*
5) *With the six sense bases as a condition, contact arises;*
6) *With contact as a condition, feeling arises;*
7) *With feeling as a condition, craving arises;*
8) *With craving as a condition, attachment arises;*
9) *With attachment as a condition, becoming arises;*

10) With beconing as a condition, birth arises;
11) With birth as a condition, old age, death, sorrow, lamentation, pain, grief, and tribulation arise. Thus the mass of suffering arises.

When these eleven conditions are connected there is one turn or one complete cycle of Paṭicca Samuppāda. As given in the Pāli Scriptures, you can see that the eleven events are joined and that there is no division or separation. It is not necessary to place the first two parts in a past life, the next eight in the present life and the remaining link in a future life, so that one turn covers a space of three lifetimes. If it is understood in this way, what can be done? How can the cycle be controlled? How can there be a practice to extinguish suffering when the whole thing is broken apart, with the cause in one life and the result in another? So now, no benefit is derived from Dependent Origination because it is incorrectly understood and taught, so that one cycle straddles three lifetimes.

On some occasions, the Buddha talked about Paṭicca Samuppāda in the regular or common way, from the beginning to the end, covering all eleven conditions. This is the way that is often memorized and chanted regularly. This is called one turning of the chain or wheel of Dependent Origination, from beginning to end. This is the most commonly heard form and it appears in many tens, many hundreds of Suttas in the Tripitika.

Sometimes Dependent Origination is given in the reverse order. Instead of starting with ignorance, mental concocting and contact and going on to suffering, it starts with suffering and works its way back.

*The Theory of Dependent Origination (***Paticca Samuppada***) is detailed out in twelve segments. The following are those twelve:*

1) *Ignorance (***Avijjā***)*
2) *Kamma-formation (***Saṅkhārā***)*
3) *Consciousness (***Viññāṇa***)*
4) *Corporeality and Mentality (***Nāma-Rūpa***)*
5) *Six bases (***Saḷāyatana***)*
6) *Impression (***Phassa***)*
7) *Feeling (***Vedanā***)*
8) *Craving (***Taṇhā***)*
9) *Clinging (***Upādāna***)*
10) *Process of becoming (***Bhava***)*
11) *Rebirth (***Jāti***)*
12) *Old age and death, sorrow, lamentation, pain,*

*grief and despair(***Jarā, maraṇa, soka, parideva, dukkha, domanassa, upāyāsā***)*

*The tree and the seed become either the cause or the effect, at various times. Such segments as ignorance (***avijjā***) become cause and effect depending on situations. Craving is a cause because it brings about sorrow. But craving is an effect as it comes into being due to feeling. Just as craving (***taṇhā***) becomes a cause (***hetu***) at one time, and becomes an effect (***phala***) at another time, the other segments of Dependent Origination can also become both causes and effects.*

1) *"**Avijjā**" is ignorance or illusion. Not knowing The Four Noble Truths is called ignorance.*
2) ***"Saṅkhārā"** is kamma-formation. There are three kinds of kamma formation – bodily formation, verbal formation and mental formation. The sayings of the Buddha in the Pāli Scriptures explain Samkara as that which brews up or gives rise to the bodily functions, that which brews up verbal functions and that which brews up mental functions. Mental formation gives rise to consciousness.*
3) *"**Viññāṇa**" is consciousness. There are six kinds of consciousness: eye, ear, nose, tongue, body and mind consciousness. Consciousness gives rise to mentality / materiality.*
4) *What is meant by* **nāma-rūpa?** *It is mentality and materiality. The Buddha said that feeling, perception, intention, contact and attention were mentality. The four great elements (earth/solidity, water/cohesion, fire/heat and air/wind) and the twenty-four secondary derived phenomena** were materiality. Various conditions and phenomena dependent on the four elements, such as beauty, ugliness, femininity, virility and so on, are derived materiality. Both together are called materiality. Mentality / materiality gives rise to the six sense bases.*

   *** There are twenty four secondary phenomena derived from the four great elements: (1) eye; (2) ear; (3) nose; (4) tongue; (5) body; (6) form; (7) sound; (8) odor; (9) taste; (10) femininity; (11) masculinity; (12) the physical base of mind; (13) bodily expression; (14) verbal expression; (15) physical life; (16) space; (17) physical agility; (18) physical elasticity; (19) physical adaptability; (20) physical growth; (21) physical continuity; (22) decay; (23) impermanence; (24) nutriment.*
5) *"**Salāyatana**" would be the six sense bases or six doors of perception. There are eye, ear, nose, tongue, body and mind. The six sense bases give rise to contact.*

6) *"**Phassa**" is impression / touch / contact, occurs due six organs. This is clear. A touch or impression is not only the contact of something with the body. A form being the object of this is also an impression – a touch or a contract. It should be understood that the sound is the touch to the ear, etc. Touch gives rise to feeling.*

7) *"**Vedanā**" means feeling. There are six types of feeling: feeling arising from contact by way of the eye, ear, nose, tongue, body, and mind. These feelings could be comfortable, painful or neutral. Feeling gives rise to craving.*

8) *"**Taṇhā**" (craving) Again there are six types of craving: craving for forms, sounds, smells, tastes, tactile, sensations, and mental objects. Craving conditions the arising of attachment / clinging.*

9) *"**Upadana**" is attachment / clinging. There are four kinds of attachment: sensuous attachment (kamupadana); attachment to views (ditthupadana); attachment to rules and rituals (silabbatupadana) and attachment to the "I" and "mine" concept (attavadupadana), which are well known to all of us. Attachment conditions the arising of becoming.*

10) *"**Bhava**" is arising or the process of becoming. There are three kinds of becoming: sensuous becoming; fine-material becoming; and immaterial becoming*. Becoming conditions the arising of birth.*

11) *"**Jāti**" is being born, arising, coming to be among the various groups of sentient beings, the appearance of the various aggregates, the arising of a particular sense door. This is birth. Birth conditions the arising of old age and death.*

12) *Due to birth there occurs old-age, death, sorrow, lamentation, pain, grief and despair (**jarā, marana, soka, parideva, dukkha, domanassa, upāyāsā**.) Old age is the greying of the hair, the breaking of the teeth and anything else associated with becoming old, such as the failing of the sense faculties. Death is the end, the breaking up, the destruction, the running out of time, the dispersal of the aggregates, the casting off of the corpse, the disappearance of life and the sense faculties. This is death.*

The Theory of Dependent Origination

In Buddhism, the theory of "cause-and-effect" is found in the Theory of Dependent Origination. What is meant by this is that phenomena arise out

of causes. In the life of the Buddha, and in the lives of Disciples, this Doctrine is referred to. We read how the Buddha contemplated the Theory of Dependent Origination at the foot of the Bodhi Tree itself. The two Chief Disciples, Ven. Sariputta and Ven. Moggallana, attained the state of Stream-winner by hearing this Doctrine in brief. That Sermon goes this way:

> **"Ye Dhammā hetuppabhava**
> **Tesam hetu Tathāgato aha**
> **Tesañca yo nirodho**
> **Evaṃ vādi mahā samano."**
>
> *"The Supremely Enlightened Buddha explained the phenomena that arises due to causes. He also explained those causes. Further, He indicated how those causes could be eradicated."*

When there is a cause there is an effort. When the cause is absent the effect vanishes. When the cause is eradicated the effect gets eradicated. The Great Ascetic holds that view. This statement is only a summary of the Theory of Dependent Origination. But, since Ven. Sariputta and Ven. Moggallana are great intellects the moment they heard the summary, they were capable of understanding the Theory of Dependent Origination in great detail.

Wandering in Samsara

*This theory describes how rebirth takes place due to kamma-formations (**saṅkhārā**). We must appreciate from this that we have received the present birth due to the actions (**kamma**) of the previous birth. It was said that due to the process of becoming, birth takes place. The next birth should be considered to be the effect of the kamma of this present birth.*

Many false views that people possess can be resolved through the "Theory of Cause and Effect". One such misconception is that "beings are born without any cause or reason". This misconception is dispelled by showing many such causes as ignorance that determines birth. Yet another wrong view is that beings get fully disintegrated at death and that there is no review. Since the process of existence from birth to birth is shown here in terms of cause and effect, that false view too becomes futile. Some others believe that man was created either by Brahma or by god. Since the theory of Dependent Origination establishes that beings wander in **Samsāra**, *due to kammic forces, the false views that "beings are the creations of gods and that after death, man will go to heaven or hell for eternity" was dispelled.*

*All these occur due to birth. This way, in short, ignorance (**avijjā**) brings about kamma-formation (**saṅkhāra**); kamma-formation cause consciousness (**viññāṇa**); consciousness creates body and mind (**nāma rūpa**); body and mind bring into being six doors of perception (**saḷāyatana** – eyes, ears, nose, tongue, body and mind). These six doors of perception cause impression (**phassa**); impression brings about feeling (**vedanā**); feeling causes craving (**taṇhā**); craving brings about clinging (**upādāna**); clinging causes becoming (**bhava**); becoming causes birth (**jāti**); birth brings into being old-age, decay, death, sorrow, lamentation, pain, grief and despair (**jarā, marana, soka, parideva, dukkha, domanassa, upāyāsā**). This is the cause-and-effect theory taught in Dependent Origination (**paṭicca samuppāda**).*

Quotation from Essentials of Buddhism on Pg 33
by Ven. Pategama Gnanarama, Ph.D.

In the canon, the problem of birth is explained on the teaching of Dependent Origination; which iteself is sufficient to show in which way one existence is connected with former and future existences. It is explained in the teaching that the real connecting link between one existence and another is not the so called 'ego' or any kind of soul substance, but Kamma. The Buddha says:

"This, O monks, is not your body, nor that of others. You have rather to see in it, monks, old deeds (Kamma), the result of actions; volitions and feelings in former existences." S.XII37

There is scriptural evidence to show that the Buddha has not maintained any kind of soul substance, as professed by the Brahmanas and other ascetics, recluses and founders of religious sects of His day.

Maṅgala Suttaṃ – Discourse on [38] Blessings
Saṁyutta Nikāya.11.4

The Buddha uttered the following Sutta to explain the attainment of real thirty-eight (38) Blessings. The Sutta itself tells us of the background and the significance of this famous Discourse. The Buddha clarified the doubts of the **Devas** *(gods) when they wanted to know what constituted a real blessing. In the Buddhist sense a 'blessing' is not something which is given by a divine being, but a state of well-being which arises within oneself when one lives righteously, maintains human dignity, and creates a healthy environment.*

It is customary to recite this Sutta on auspicious occasions. This Sutta is not just for recital. Devotees must also understand its meaning and put its principles into practice. It is by practising the advice given in this Sutta that one can receive 'blessing'. Here, we find the ethical, moral and spiritual teachings of the Master for the guidance of devotees. The Discourse tells us that the Buddha's Teachings are not confined to the philosophical and psychological aspects of the religion but extends to the field of social service and the cultivation of self-discipline. Since these Verses are supposed to be the Original Words of the Buddha, Buddhist devotees have high respect for and confidence in them.

According to the commentary **Maṅgala** *means that which is conducive to happiness and prosperity. Etymologists derive the term from three syllables "***Man***" (woeful state), "***ga***" (going) and "***la***" (cut) and it si explained as "that which obstructs the way to states of misery."*

Maṅgala Suttaṃ (Translation)

Evaṃ *(Thus)* **me** *('I' refers Ven. Ānanda)* **sutaṃ** *(Heard):*
Ekaṃ samayaṃ *(Once)* **Bhagavā** *(the Blessed One);* **Sāvatthiyaṃ viharati** *(was living near the city of Sāvathi)* **Jetavane** *(in the Jeta Grove);* **Anāthapiṇḍikassa ārāme** *(in Anāthapiṇḍika's monastery);* **Atha kho** *(at that time)* **aññatarā devatā** *(a certain deity);* **Abhikkantāya rattiyā** *(during the late hours of the night)* **abhikkanta vaṇṇā** *(of exceeding glory);* **Kevalakappaṃ Jetavanaṃ** *(the whole of Jetavana monastery)* **Obhāsetvā** *(having illuminated);* **Yena bhagavā** *(where the Blessed One was)* **tenupasaṅ-kami** *(there he came);* **Upasaṅkamitvā** *(having come there)* **Bhagavantaṃ Abhivādetvā** *(having saluted Him with deep respect)* **ekamantaṃ aṭṭhāsi** *(stood aside);* **Ekamantaṃ thitā kho** *(having stood aside)* **sā devatā** *(that deity);* **Bhagavantaṃ** *(to the Blessed One)* **gāthāya** *(a verse)* **ajjhabhāsi** *(addressed):-*

Bahū *(Many)* **devā** *(deities)* **manussā ca** *(and human beings);* **Maṅgalāni** *(blessings)* **acintayuṃ** *(unable to figure out);* **Ākaṅkha-māna** *([are] expecting)* **sotthānaṃ** *(a solution);* **Brūhi** *(please explain)* **maṅgala muttamaṃ** *(the highest blessings).*

Asevanā ca *(not to associate with)* **bālānaṃ** *(the ignorant ones);*
Paṇḍitānañ ca *(but the wise ones)* **sevanā** *(associate with);* **Pūjā ca** *(honour)* **pūja-nīyānaṃ** *(those worthy of honour);* **Etaṃ maṅgala muttamaṃ** *this is the highest blessing*
Patirūpa *(Congenial)* **desa** *(place)* **vāso ca** *(residing);* **Pubbe ca** *(in the*

past) **kata-puññatā** *(having acquired merit);* **Atta** *(one's self)* **sammā** *(well)* **paṇidhi ca** *(directed);* **Etaṃ maṅgala muttamaṃ** *(this is the highest blessing).*

Bāhu *(Extensive)* **saccañ ca** *(learning)* **sippañ ca** *(proficiency in arts and crafts);* **Vinayo ca** *(disciplined)* **susikkhito** *(restrained);* **Subhāsitā ca** *(well-spoken)* **yā vācā** *(words);* **Etaṃ maṅgala muttamaṃ** *(this is the highest blessing).*

> *The commentary mentions that handicrafts are of two kinds, namely – the harmless crafts of householders, such as those of jewellers, goldsmiths, etc., and the crafts of homeless ones, such as stitching of robes etc.*

Mātāpitū *(Parents)* **upaṭṭhānaṃ** *(caring well);* **Putta-dārassa** *(children and spouse)* **saṅgaho** *(cherishing);* **Anākulā ca** *(unblemished)* **kammantā** *(livelihood);* **Etaṃ maṅgala muttamaṃ** *(this is the highest blessing).*

Dānañ ca *(Generosity)* **dhamma-cariyā ca** *(righteous in behaviour);*
Ñātakānañ ca *(relatives)* **saṅgaho** *(caring for);* **Anavajjāni** *(blameless)* **kammāni** *(actions);*
Etaṃ maṅgala muttamaṃ *(this is the highest blessing).*

Ārati *(Avoiding)* **virati** *(abstinence)* **papa** *([from] evil);* **Majja-pānā ca** *(intoxicating drinks)* **saññamo** *(refrain from);*
Appa-mādo ca *(diligence in)* **dhammesu** *(righteous behaviour);* **Etaṃ maṅgala muttamaṃ** *(this is the highest blessing).*

Gāravo ca *(Reverence)* **nivāto ca** *(humility);* **Santuṭṭhī ca** *(contentment)* **kataññutā** *(gratitude);* **Kālena** *(timely)* **dhamma-savanaṃ** *(listening to the Dhamma);* **Etaṃ maṅgala muttamaṃ** *(this is the highest blessing).*

Khantī ca *(Patience)* **sovacassatā** *(obedience);* **Samanā-nañca** *(of religious persons)* **dassanaṃ** *(seeing);* **Kālena** *(timely)* **dhamma-sākacchā** *(discussions of the Dhamma);* **Etaṃ maṅgala muttamaṃ** *(this is the highest blessing).*

Tapo ca *(Austerity)* **brahma-cariyañca** *(holy and chaste life);* **Ariya-saccāna** *(the Noble Truths)* **dassanaṃ** *(studying in-depth);* **Nibbāṇa-sacchi-kiriyā ca** *(realization of Nibbana);* **Etaṃ maṅgala muttamaṃ** *(this is the highest blessing).*

Puṭṭhassa *(Touched by)* **loka-dhammehi** *(worldly vicissitudes);* **Cittaṃ**

yassa *(whose mind)* **na kampati** *(is not shaken);* **Asokaṃ** *(sorrowless)* **virajaṃ** *(free from blemishes)* **khemaṃ** *(highly secure);* **Etaṃ maṅgala muttamaṃ** *(this is the highest blessing).*

> **Asokaṃ, virajaṃ,** *and* **khemaṃ** – *Each of these three expressions refers to the mind of the Arahant.* **Asoka** *is freedom from sorrow.* **Virajaṃ** *is freedom from the stains of lust, hatred, and ignorance.* **Khema** *is security from the bonds of sense-disires (***Kāma),** *becoming* **(Bhava),** *false views* **(Diṭṭhi),** *and ignorance* **(Avijjā).**

Etā-disāni *(These things)* **katvāna** *(having fulfilled);* **Sabbattha** *(everywhere)* **maparājitā** *(unvanquished);* **Sabbattha** *(everywhere)* **sotthiṃ** *(happiness and tranquillity)* **gacchanti** *(they attain)* **taṃ tesaṃ maṅgala muttamaṃ 'ti** *(that then is the highest blessing).*

Thirty Eight (38) Blessings

1. **Asevanā ca bālānaṃ:**
   Not to associate with the ignorant (fools)
2. **Paṇḍitānañ ca sevanā:** *Associating with the wise,*
3. **Pūjācapūja-nīyānaṃ:** *Honouring those deserving honor*
4. **Patirūpa-desa-vāso ca:** *Residing in a suitable locality,*
5. **Pubbe ca kata-puññatā:** *Merit acquired in the past,*
6. **Atta-sammā paṇidhi ca:** *properly directed mind*
7. **Bāhu-saccañ ca:** *Vast-learning,*
8. **Sippañ ca:** *Skill in handicraft,*
9. **Vinayo ca Susikkhito:** *Restrained and well disciplined,*
10. **Subhāsitā ca yā vācā:** *Pleasant speech.*
11. **Mātāpitū upaṭṭhānaṃ:** *Support one's father and mother,*
12. **Putta-dārassa saṅgaho:** *Cherish one's wife and children,*
13. **Anākulāca kammantā:** *Engaging in peaceful occupation*
14. **Dānañ ca:** *Generosity (Liberality),*
15. **Dhamma-cariyā ca:** *Moral and Righteous conduct,*
16. **Ñātakānañca saṅgaho:** *Rendering assistance to relatives*
17. **Anavajjāni kammāni:** *Performance of blameless actions*
18. **Ārati papa:** *Shunning evil.*
19. **Virati papa:** *Abstaining from evil.*
20. **Majjapānāca saññamo:**
    Abstaining from intoxicating drinks
21. **Appa-mādo ca dhammesu:**
    Diligent in performing righteous acts.
22. **Gāravo ca:** *Reverence,*

23. **Nivāto ca:** *Humility,*
24. **Santuṭṭhī ca:** *Contentment,*
25. **kataññutā:** *Gratitude, and*
26. **Kālena dhamma-savanaṃ:**
Opportune hearing of the Dhamma.
27. **Khantī ca:** *Patience,*
28. **Sovacassatā:** *Obedience*
29. **Samanā-nañca dassanaṃ:**
Meeting the holy men (Samanas)
30. **Kālena dhamma-sākacchā:**
Timely discussions on the Dhamma.
31. **Tapo ca:** *Austerity (Self-control)*
32. **Brahma-cariyañca:** *Holy Life*
33. **Ariya-saccāna dassanaṃ:** *Insight into the Noble Truths*
34. **Nibbāṇa-sacchi-kiriyā ca:** *Realization of Nibbana*
35. **Puṭṭhassa loka-dhammehi Cittaṃ yassa na kampati:**
Mind unshaken by changing fortunes,
36. **Asokaṃ:** *Freedom of sorrow,*
37. **Virajaṃ:** *Freedom of blemishes (stainless), and*
38. **khemaṃ:** *Perfect security.*

RATANA SUTTAṂ – *Discourse on the Jewels*
Saṁyutta Nikāya.11.1

The Buddha uttered the following powerful and effective Sutta (Discourse) on His visit to the epidemic-stricken township of Vesali to bless victims to protect them from famine, sickness, evil spirits and other kinds of misfortune.

During the Buddha's time, many people were benefited and misfortunes were averted following the recital of the Sutta.

In the opening verse, the Buddha is pacifying the non-human and requesting them to listen to what is being said. In the second verse, Sakka, the king of Devas requested the other devas (good spirits), who had assembled to hear this Discourse, to radiated their Loving-kindness towards human beings, and to protect those who remember them and fulfil their religious obligations. From then onwards, the verses explains the highest qualities of the Buddha, the Dhamma, and the Sangha by giving details of the Triple Gem in its various facets. After mentioning each set of qualities attributed to the Buddha, the Dhamma, and the Sangha, well-being is wished for on the strength of the truth of what is said.

The last three verses contain the homage of the non-humans (even Sakka, the king of Devas, and other good spirits) to the Buddha, the Dhamma and the Sangha after the Sutta was over, and their benediction. (According to the commentaries the last three verses were uttered by Sakka the king of devas.)

Thus is evident the paritta (protection) quality of this Sutta. All devotees are strongly urged to recite this Sutta daily, as well as during illness or at other times when they are disturbed. Occasionally, monks should be invited to their homes to recite this Sutta and other important Suttas.

Commentary in brief

The occasion for this Discourse is as follows: The city of Vesali was afflicted by a famine, causing death, especially to the poor folks. Due to the presence of decaying corpses the evil spirits began to haunt the city; this was followed by a pestilence. Plagued by these three fears of famine, non-human beings and pestilence, the citizens sought the help of the Buddha who was then living at Rajagaha.

Followed by a large number of monks, including the Venerable Ananda, His attendant disciple, the Buddha came to the city of Vesali. With the arrival of the Master, there were torrential rains which swept away the putrefying corpses. The atmosphere became purified, the city was clean.

Thereupon the Buddha delivered this Jewel Discourse (Ratana Sutta) to the Venerable Ananda, and gave him instructions as to how he should tour the city with the Licchavi citizens reciting the Discourse as a mark of protection to the people of Vesali. Venerable Ananda, mastering the Jewel Discourse, travelled throughout the city of Vesali, accompanied by Licchavi Princes and the citizens of Vesali. Venerable Ananda followed the instructions, and sprinkled the sanctified water from the Buddha's own alms bowl, reciting Verses of the Jewel Discourse. After completing the recital of the first two stanzas, Venerable Ananda started to recite the third Verse. Immediately, he began the phrase **"Yaṃ kiñci vittaṃ idha vā huraṃ vā"** *some of the demons quickly made their escape through the city-gates. This way, the fear from the demons ended. When the main segment of the Jewel Discourse ended with the stanza that begins: "***Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ"***, *the* **Ahivātaka** *disease that afflicted the people vanished, as if wafted away by the wind.*

As a consequence the evil spirits were exorcised, the pestilence subsided. The masses, overjoyed by this, constructed a decorated hall at the centre of the city. Venerable Ananda returned with the citizens of Vesali to the Public

Hall where the Buddha and His 500 disciples had assembled awaiting his arrival. There the Buddha recited the same Jewel Discourse once again.

Ratana *means a precious jewel. Here the term* **Ratana** *is applied to the Buddha, Dhamma, and the Sangha. Acording to Etymologists* **Ratana** *is composed of the three syllables –* **ra, ta**, *and* **na**. **Ra** *means to attract,* **ta** *means to cross and* **na** *means to lead. Buddha, Dhamma and Sangha are collective called* **Ratana**, *because they possess virtues that attract the minds of the wise, because they act as a mean to cross the ocean of Samsāra, and because they lead to heavens and Nibbāna those who seek refuge in them.*

Ratana Suttaṃ – *Discourse on the Jewels (Translation)*

Yānīdha *(here, in this place)* **bhūtāni** *(non-human beings)* **samāgatāni** *(assembled)*;
Bhummāni vā *(and terrestrial deities)* **yāniva antaḷikkhe** *(those dwelling in heaven)*
Sabbe va bhūtā *(all such beings)* **sumanā bhavantu** *(be of tranquil mind)*;
Atho'pi sakkacca *(that way having become serene)* **sunantu** *(please listen)* **bhāsitaṃ** *(those words)*

Tasmā hi *(In consequence; therefore)* **bhūtā** *(you beings)* **nisāmetha sabbe** *(may you all listen to me)*;
Mettaṃ karotha *(extend loving-kindness)* **mānusiyā pajāya** *(towards the human kind – you must pity them, as they are afflicted with drought, disease and threats from demons.)*
Divā ca ratto ca *(day and night)* **haranti ye baliṃ** *(make you offerings – this refers to the practice of people to make offerings to various beings, in forests, at the foot of trees, in cemeteries, in front of the images of deities and in temples and places of worship they have built.)*;
Tasmā hi *(therefore, because of the above-mentioned offerings which they made to those non-human beings.)* **ne rakkhatha** *(please look after them; please protect them)* **appa-mattā** *(diligently – constantly and always)*

> *This verse is a plea. Since human beings are kind to the non-human beings and make them a variety of offerings, they are asked to protect humans, diligently, constantly – always.*
>
> *The totality of the Jewel Discourse is structured like an Act of Truth. An Act of Truth, is pleading for the fulfilment of wishes, through the power of some truth that is mediated upon. When some beneficial, good, and harmless results are expected, the truth that is*

meditated upon must be a benevolent truth. The primary purpose of the Jewel Discourse (Ratana Sutta) is to contemplate on the truth of the sacred qualities of the Buddha, Dhamma and the Sangha. By virtue of the Truth that these qualities are supreme and transcendental, some good results is wished.

The first two verses of this Discourse are a brief admonition – a piece of guidance and advice – before the Discourse proper begins.

The blessings begin with the third verse.

Yaṃ kiñci vittaṃ *(Whatever treasures)* **idha vā** *(either here in this world)* **huraṃ vā** *(or in any other world)*;
Saggesu vā yaṃ *(or even in blessed abodes – heavens)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*
Na no samaṃ atthi *(that is not comparable to)* **Tathāgatena** *(the Supreme Buddha)*
Idam'pi Buddhe *(Buddha)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*;
Etena saccena *(because of this Truth)* **suvatthi hotu** *(may beneficial results occur)*

Earthling – wordly folk – tend to consider gold, silver, pearls, such precious stones as rubies, emeralds, sapphires, or diamonds to be valuable jewels. Some consider lands, houses, vehicles to be jewels. There are also those who think that there are no higher jewels than food, intoxicating drinks, and such other things.

To some, wives and children are jewels. For a king there could be no other jewels than his kingdom. A universal monarch has such special jewels as the jewel – Wheel. Divine beings in the six celestial abodes have such jewels as the wish-fulfilling tree, the celestial cow, the wish-conferring gems, etc., in the world of Brahmas, too, there are some objects considered to be jewels. But none of these can be compared to the Supreme Buddha jewel – the Enlightened Buddha, who declared the Path to Liberation through His limitless loving-kindness towards all beings. It is said that, if the Buddha were to live for an aeon, talking only about the qualities of a Buddha, the aeon will pass away, but the qualities of the Buddha will not get exhausted. No such wise person exists in the whole universe that is capable of challenging this Truth. May benefits occur due to the Truth of that Jewel–quality of the Buddha.

Khayaṃ virāgaṃ *(having eradicated the blemishes, reaching the*

passionless state) **amataṃ paṇītaṃ** *(the great state of deathlessness)*;
Yadajjhagā Sakyamunī samāhito *(The Sage of the Sakya clan, with the tranquil mind)*
Na tena Dhammena samatthi kiñci *There is no other phenomenon that can equal Nibbana – the eternal blessing)*;
Idam'pi Dhamme *(Doctrine)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*;
Etena saccena *(because of this Truth)* **suvatthi hotu** *(may beneficial results occur)*

> *Buddha, the Sakya Sage, realized the Supreme Nibbana – the eternal blessing – which destroys the blemishes – which does not allow passion to rise again, and which is immortal. There is no other jewel parallel to that noble Nibbana, in the whole universe. This is the Jewel-quality of Nibbana.*

Yaṃ Buddhaseṭṭho parivaṇṇayī *(which has been practised by the Great Buddha)* **suciṃ** *(absolutely pure, as it is totally bereft of blemishes)*
Samādhimānantarikaññamāhu *(The state of deep tranquillity attained after teaching the fruits of Sainthood)*
Samādhinā tena samo na vijjati *(There is no other tranquillity comparable to the tranquillity reached after the attainment of the fruits of Sainthood)*;
Idam'pi Dhamme *(Doctrine)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*;
Etena saccena *(because of this Truth)* **suvatthi hotu** *(may beneficial results occur)*

> *There is no other tranquillity similar to the tranquillity obtained after the acquisition of the fruits of sainthood. This tranquillity is praised by the Great Buddha as being absolutely pure. This is the jewel-quality of Nibbana – the eternal blessing.*

Ye puggalā aṭṭha *(these are eight noble persons)* **sataṃ pasatthā** *(they are praised by great beings)*;
Cattāri etāni yugāni honti *(taken in groups of two, there are four types. These four groups are: l. Those who have entered the path of stream-winner state and those who have won the stream-winner state; 2. Those who have entered the path of once-returner state and those who have won the once-returner state; 3. Those who have entered the path of non-returner state and those who have won the non-returner state; 4. Those who have entered the path of arahanthood and those who have attained arahanthood.*
Te dakkhiṇeyyā *(those who deserve to be offered alms)* **Sugatassa sāvakā**

(Disciples of the Buddha);
Etesu dinnāni mahapphalāni *(Great results accrue when offerings are made to the noble eight-fold persons)*;
Idam'pi Saṅghe *(Monks)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*;
Etena saccena *(because of this Truth)* **suvatthi hotu** *(may beneficial results occur)*

> *Taken in groups of two, there are four forms of Noble disciples of the Buddha. Virtues of these disciples have been extolled by greater beings. These disciples of the Buddha are worthy of being offered alms. Offering alms to them yields high result. This is the great Jewel-quality of the Brotherhood. May benefits occur due this Truth.*
>
> *The Eight Individuals are:*
> i. *He who has attained the Sotāpatti Path and*
> ii. *Fruit*
> iii. *He who has attained the Sakadāgami Path and*
> iv. *Fruit*
> v. *He who has attained the Anāgāmi Path and*
> vi. *Fruit*
> vii. *He who has attained the Arahant Path and*
> viii. *Fruit.*
>
> *Thus these Eight Individuals constitute four Pairs.*

Ye suppa-yuttā *(those who have deployed themselves well, directing their minds towards the attainment of insight)* **manasā daḷhena** *(with utmost determination to attain tranquillity*
Nikkāmino Gotama sāsanamhi *(they have dedicated themselves to the task of following the Teachings of Gotama Buddha);*
Te pattipattā amataṃ vigayha *(those noble members of the Brotherhood who have attained Nibbana, reaching arahathood)*;
Laddhā mudhā *(without any expenditure-free)* **nibbutiṃ bhuñjamānā** *(experience the bliss of Nibbana)*
Idam'pi Saṅghe *(Monks)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*;
Etena saccena *(because of this Truth)* **suvatthi hotu** *(may beneficial results occur)*

> *There are several characteristics of the noble members of the Brotherhood. They have unswerving determinated to attain the total tranquillity of mind. They eradicate blemishes without*

considering their body and life. They practise the virtues advocated by the Teachings of the Buddha. They attain sainthood and experience the bliss of Nibbana, received free. May the Jewel-quality of the Sangha confer benefits.

Yathindakhīlo paṭhaviṃ sito siyā *(Just as the solid pillar, driven firmly into earth): In ancient India, a strong pillar was driven about eight or ten feet deep into earth, either to make the city-bounding or else to hold the main gate to the city. This does not shake in any kind of strong wind "***Indakhila***" can be simply described as an unshaken firm pillar – hence the metaphor, as firm and steady as an* **Indakhila**. *In the modern world this kind of pillar is not used to make a city-bounding.*
Catubbhi vātebhi asampa-kampiyo *(remains unshaken by the minds from four directions)*
Tathūpamaṃ sappurisaṃ vadāmi yo ariyasaccāni avecca passati *(Those who have realized the Four Noble Truths, also remain unshaken by anything just like the solid pillar. Those who have attained Nibbana cannot be shaken by any of the eight vicissitudes of life)*
Idampi Saṅghe *(Monks)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*;
Etena saccena *(because of this Truth)* **suvatthi hotu** *(may beneficial results occur)*

The solid pillar driven firmly into the ground remains unshaken by the winds blowing from the four directions. Similarly, the noble person, who has realized the Noble Truths, remains unshaken by anything, whatsoever. May benefits occur due to this jewel-quality of the Brotherhood.

Indakhila – Inda *means Sakka, the king of the Devas or chief. By* **Indakhila** *is meant either a post as firm and high as that of Sakka's or the chief post.*

Ye ariyasaccāni vibhāvayanti *(The person who has realized with his all-knowing wisdom and declared well)*;
Gambhīrapaññena sudesitāni *(the Buddha realized with his all-knowing wisdom and declared well);*
Kincāpi te honti bhusappamattā *(the attainment of arahanthood – is slightly delayed)*;
Na te bhavaṃ aṭṭhamaṃ ādiyanti *(will be reborn only less than eight times – he will not be reborn for the eighth time)*
Idam'pi Saṅghe *(Monks)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*;

Etena saccena *(because of this Truth)* **suvatthi hotu** *(may beneficial results occur)*

> *The person who has won the stream-winner state, and makes an effort to realize the Four Noble Truths, declared well by the Supreme Buddha, after understanding them through deep wisdom, may be a little delayed in his attainment of Nibbana, but he will not linger in the ocean of existence, until the eighth birth. May this Truth of the Noble Brotherhood, bring about benefit.*
> *The person who has attained the stream-winner status will realize Nibbana within seven-rebirths. He will attain sainthood at the seventh rebirth and will realize Nibbana. He will not be reborn an eighth time.*

Sahāvassa dassana sampadāya *(the person who has a clear vision enabling him to attain the stream-winner state)*;
Tayassu dhammā jahitā bhavanti *(three of the fetters will be eradicated. There are ten fetters,* **Saṁyojanas** *that obstruct a person's attainment of Nibbana. At the attainment of the state of stream-winner, three of these get eradicated)*
Sakkāyadiṭṭhi *(wrong view about one's body. The mistaken notion that the body, or the form, in the soul.)*
vicikicchitañca *(sceptical doubt. This is the doubt that occurs about the Buddha, the Dhamma; the Brotherhood (sangha), this birth, the next birth, the effects of kamma and Nibbana. At the attainment of the stream-winner state, these doubts get eradicated.)*
Sīlabbata parāmasa *(the belief that, by the practice of self-mortification, by torturing one's body – the extreme indulgence of the senses, and other forms of rites and rituals, liberation can be achieved. The person who has attained stream-winner state, will not practice false rites and rituals.)*
yadatthi kiñci *(is eradicated through the proper awareness of the Truth of Suffering,* **vicikiccha** *[sceptical doubt] is eradicated through the proper vision of the Truth of the arising of suffering, and through the proper vision of the path,* **Sīlabbata paramasa** *gets eradicated)*
Catūhapāyehi ca vippamutto *(the stream-winner will not be reborn in any one of the four evil states – namely, hell animal state, evil spirit state, and asura state.)*;
Cha cābhiṭhanāni abhabbo kātuṃ *(the stream-winner is not able to commit six grave evil deeds. These six are matricide, patricide, killing an arahant, drawing blood from the Buddha's body (***lohituppada***) brings about dissension among the Sangha, and* **annasattha –niddes kamma**.*)*
Idam'pi Saṅghe *(Monks)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*;

Etena saccena *(because of this Truth)* **suvatthi hotu** *(may beneficial results occur)*

> *The person who has attained the fruit of stream-winner state, will eradicate the three fetters.* **Sakkāyadiṭṭhi** *– the belief that arises when a body exists, i.e. the conception of a permanent sould or self. This is one of the three* **Maññanās** *or notions that arise with respect to the body. The other two are craving (***Taṇhā***) and pride (***Māna***);* **Vicikiccha; Sīlabbata paramasa.** *He will never be reborn in any of the four evil states. He will never commit the six grave evil deeds. This is a noble jewel-quality of the noble Brotherhood. May this Truth confer benefits.*

Kiñcāpi so kammaṃ karoti pāpakaṃ *(even if the slightest evil deed is committed)*;
Kāyena vāca uda cetasā vā *(either by body, word or mind)*
Abhabbo so tassa paṭicchādāya *(He is not capable of concealing even the slightest evil deed committed by him)*;
Abhabbatā diṭṭha padassa vuttā *(The Buddha has declared that it is not fit for a person who has entered the path of Nibbana to commit any evil deed, or break any rite or ritual.*
Idam'pi Saṅghe *(Monks)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*;
Etena saccena *(because of this Truth)* **suvatthi hotu** *(may beneficial results occur)*

> *If the stream-winner were to commit even a minor crime by body, word or mind, in error, he will not conceal it. It is declared that it is not proper to conceal evil deeds. This is a jewel-quality of the Sangha – Brotherhood. May this Truth bring about benefits.*

Vanappagumbe *(a forest grove, with trees and creepers entwined together)* **yathā phussitagge** *(the trees bear blossoms on the top. This kind of sight tends to soothe the mind)*;
Gimhānamāse paṭhamasmiṃ gimhe: *(In the first month of summer. Immediately after spring, summer arrives. At its onset trees are alluring with attractive blossoms. The weather is mild an appealing.)*
Tathūpamaṃ Dhamma varaṃ adesayi Nibbānagāmiṃ paramaṃ hitāya: *(Nibbana in similar to such a wondrous sight. The Buddha preached a Doctrine leading to Nibbana. It is universally beneficial.)*
Idam'pi Buddhe *(Buddha)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*;
Etena saccena *(because of this Truth)* **suvatthi hotu** *(may beneficial*

results occur)

> *In the first month of summer the forest is resplendent and comely with blossoms. Likewise the Dhamma expounded appears glorious with its manifold Teachings. The Supremely Enlightened Buddha declared a noble doctrine about the equally alluring Nibbana – Eternal Bliss. May benefit accrue through this True power of the Buddha Jewel.*

Varo *(noble, great)* **varañ̃ñū** *(which confers liberation upon beings)* **varado** *(directing towards a noble way of life)* **varāharo** *(that takes beings along to the noble state of Nibbana)*;
Anuttaro Dhamma varaṃ adesayi *(He preached a doctrine of unparalleled greatness)*;
Idam'pi Buddhe *(Buddha)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*;
Etena saccena *(because of this Truth)* **suvatthi hotu** *(may beneficial results occur)*

> *The Supremely Enlightened Buddha preached in His Greatness, an unsurpassed Doctrine, which knows Nibbana. May this Truth confer benefits upon all.*

Khīṇaṃ purāṅaṃ *(the ability of past actions to bear fruit has eroded)* **navaṃ natthi sambhavaṃ** *(no new sins or merits accrue. No new defilements occur)*;
Virattacittā *(passionless mind)* **āyatike bhavasmiṃ** *(not attached to a future existence)*
Te khīṇabījā *(eradicated the seeds of rebirth)* **avirūḷhicchandā** *(no desire for growth – no desire to be born again)*;
Nibbanti dhīrā *(the Great Ones – the arahants – disappear)* **yathāyaṃ padīpo** *(like the flame of the lamp that disappears. With the stanza the main Act of Truth in the Jewel Discourse, ends. The last three stanzas indicate the adoration of the Buddha by the assembled non-human beings.)*
Idam'pi Saṅghe *(Monks)* **ratanaṃ paṇītaṃ** *(exists in the form of an invaluable jewel)*;
Etena saccena *(because of this Truth)* **suvatthi hotu** *(may beneficial results occur)*

> *These noble persons have eradicated all the clinging including craving. No new clinging arises within them. They have no thought of being born again. These blemishless persons have destroyed the seeds of rebirth. They do not allow thoughts and desires about to*

arise. They vanish like the flame of a lamp, into the eternal tranquillity of Nibbana. May this Truth about the Sangha confer blessings.

Yāni bhūtāni *(those beings)* **idha** *(here)* **samāgatāni** *(assembled)*;
Bhummāni vā *(terrestrial or)* **yāniva antaḷikkhe** *(heaven-dwelling or)*
Tathāgataṃ *(the Buddha)* **devamanussapūjitaṃ** *(honoured by deities and human)*;
Buddhaṃ *(the Buddha)* **namassāma** *(venerate, honour)* **suvatthi hotu** *(may all beings be well)*

Those beings assembled here, whether terrestrial or heaven-dwelling. The Buddha is honoured by deities and humans. We honour the Buddha. May all beings be well.

Yāni bhūtāni *(those beings)* **idha** *(here)* **samāgatāni** *(assembled)*;
Bhummāni vā *(terrestrial or)* **yāniva antaḷikkhe** *(heaven-dwelling or)*
Tathāgataṃ *(the Buddha)* **devamanussapūjitaṃ** *(honoured by deities and human)*;
Dhammaṃ *(the Doctrine)* **namassāma** *(venerate, honour)* **suvatthi hotu** *(may all beings be well)*

Yāni bhūtāni *(those beings)* **idha** *(here)* **samāgatāni** *(assembled)*;
Bhummāni vā *(terrestrial or)* **yāniva antaḷikkhe** *(heaven-dwelling or)*
Tathāgataṃ *(the Buddha)* **devamanussapūjitaṃ** *(honoured by deities and human)*;
Saṅghaṃ *(the Sangha, the Brotherhood)* **namassāma** *(venerate, honour)* **suvatthi hotu** *(may all beings be well).*

After the Declaration of the Jewel Discourse

Immediately the Buddha arrived in the city of Vesali, heavy rains fell. With the rains the drought ended. The atmosphere became cool. The total city of Vesali became clean, with all the dirt, garbage and rubbish washed off.

*Although many non-human beings respected the Word of the Buddha, some stubborn demons did not respect His Words. But, immediately after they listened to the Verse beginning "***Yaṃ kiñchi vittaṃ idhā vā huraṃ vā***", those unruly demons could no longer stay there. The city gates were not wide enough for these evil demons to escape. Some ran away breaking walls and ramparts. Some obeyed (submitted to) the Buddha. When the evil demons fled, the threat from demons disappeared. When the main*

*segment of the Discourse ended with the Verse that begins "***Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ***", the epidemic that devastated the city of Vesali, ended.*

This way, the three forms of fear disappeared, Sakka, the chief of Gods, uttered three stanzas in honouring the Triple Gem (the Buddha, the Dhamma, and the Sangha), immediately after the recital of the Jewel Discourse, and he took leave.

The Buddha preached the Jewel Discourse for seven consequent days, Eighty-four thousand beings realized the Dhamma.

When the Buddha left for the city of Rajagaha, informing the Licchavi rulers, the people of Vesali accompanied the Buddha in a procession, to the bank of the river. At Rajagaha, the Buddha explained to the assembled bhikkhus, that He received all this adoration at Vesali because of the merit He had accrued in a past birth. At the request of the bhikkhus, He narrated the past birth.

Karaṇīya Metta Suttaṃ – *Discourse on Loving-Kindness*
Saṁyutta Nikāya 1.8

This Sutta is said to have been taught by the Buddha to the monks for the pacification of the non-humans who disturbed them when meditating in the jungle.

It starts with the mentioning of qualities that should be possessed by one who is skilled in his own welfare so that he would realise the state of peace. Next, there is an exhortation as to how loving-kindness should be extended to all beings. Such practice is called the Noble-living.

This Sutta describes the systematic development of the Metta Bhāvanā and, from the beginning to the end of this Sutta, there is the system of developing the meditation. Therefore, if we analyse this Sutta by studying its various sections we can understand it clearly and easily. According to the system taught in the Sutta, there are six considerations to be fulfilled in the Metta Bhāvanā.

These six considerations are described as follows:

1. *The mental qualities which the meditator who intends to practise Metta Bhāvanā should cultivate.*
2. *Brief description of the meditation.*
3. *Description of living beings.*

4. *Other methods of expressing thoughts full of loving-kindness.*
5. *The method of developing the Metta Bhāvanā.*
6. *The beneficial results of this Metta Bhāvanā.*

The Sutta concludes by saying that if one does not resort to speculative views, is virtuous, is possessed of insight, and has disciplined himself with regard to greed in sensual pleasures, he will never come back to get conceived in a womb again (i.e., he would not be reborn).

This is, therefore, an important Sutta for devotees to recite and radiate their loving-kindness to every living being. By doing so, they can overcome any disturbances, find peace and happiness for themselves, sleeps peacefully without any bad dreams, and help others to live peacefully by practising this great virtue.

Commentary in brief

While the Buddha was staying at Savatthi, some 500 monks, having received subjects of meditation from the Master, proceeded to a forest to spend the rainy season (vassana) in practising meditation.

The tree deities inhabiting this forest were worried by their arrival, as they had to descend from tree abodes and dwell on the ground. They (deities) hoped, however, the monks would leave soon; but finding that the monks would stay the vassana period of three months, harassed them in diverse ways during the night, with the intention of scaring them away. Living under such impossible conditions, the monks went to the Master and informed Him of their difficulties.

Thereon, the Buddha instructed them in the Metta Sutta, and advised their return, equipped with this Sutta for their protection. The monks went back to the forest and, practising the instruction conveyed, permeated the whole atmosphere with their radiant thoughts of Metta (Loving-kindness). The deities, so affected by this power of love, henceforth allowed them to meditate in peace.

The Discourse gets divided into two parts. The first, detailing the standard of moral conduct required by one who wishes to attain Purity and Peace, and the second, the method of practice of Metta.

Karaṇīya Metta Suttaṃ – *Discourse on Loving-Kindness*

Karaṇīyamatthakusalena
Yaṃ taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca sūjū ca

Suvaco ca'ssa mudu anatimānī
He who is skilled in doing good and who wishes to attain that state of calm should act thus: He should be able, upright, perfectly upright, obedient, gentle and humble.

Attha kusalena – *The Bhikkhu who has renounced the world and is observing the pure precepts. If he wishes to attain Nibbana he should observe* **Adhisila** *(training in Higher Morality),* **Adhicitta** *(training in Higher Mentality), and* **Adhipanna** *(training in Higher Wisdom).*

Sakko – *Not being reluctant or indolent to cultivate, and be proficient in these qualities –* **Kasina, parikamma citta samadhana** *and others.*
Ujū – *To be straight forward – not to be crooked in body word and mind.*
Sūjū – *To be straight forward till the end of one's life in mind, body and word (to be mentally straight forward).*
Suvaco – *This means that he should be a docile person who accepts the active advice of teachers and other wise men, and follows them.*
Mudu – *This denotes that, both in appearance and behavior, he should cultivate mild and kind qualities.*
Anatimāni – *To be humble and not to look down upon others, and treat everybody alike, ignoring considerations of high birth or high positions.*

Santussako ca subharo ca – Appa-kicco ca sallahuka-vutti
Santindriyo ca nipako ca – Appa-gabbho kulesu ananu-giddho
Contented, easily supportable with few duties, simple in livelihood, controlled in senses, discreet, prudent, not be greedily attached to families.

Santussako- *However bitter or unpalatable, or however sweet and delectable the alms and other requisites he receives, he should be contented with them and have a mind of equanimity towards the things he has received.*
Subharo- *He could be nourished easily. He should accept with equal pleasure, delicious food as well as food which is not so tasty.*
Appakicco- *He should not be a person who has too much work to do like new industries in the vihara shrine. This signifies that he should be a person who has the minimum amount of work and much leisure for, otherwise he could not have sufficient time to devote to his meditation.*
Sallahukavutti - *He must be a person who does not have too much possessions, but the minimum of belongings. Too many possessions are an obstruction to meditation and his mind, and attention will be very often distracted and diverted towards the safeguarding and protection of this property.*

Santindriyo- *He should have his senses properly controlled and disciplined, and be calmed.*
Nipako -*In observing the precepts he should have a good disposition and possess good knowledge, wisdom and insight.*
Appagabbho -*All his actions performed by his mind, body and words should not be undisciplined and should be undertaken with restraint and care, and without haste.*
Kulesu ananugiddho - *In order to obtain the four types of requisites (robes, residence, food and medicine) he should not cultivate unnecessarily close association with the households of laymen. Hitherto we have described things, which he ought to do. There is one action which he should avoid.*

Na ca khuddhaṃ samācare kiñci
Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhi-tattā
He should not commit any slight wrong such that other wise men might censure him. May all beings be happy and safe; May their hearts be wholesome!

Na ca khuddhaṃ samācare – *he should act in such a way that he will not commit even a small error which could invite the criticism and censure of wise people. He should refrain from all types of wrong acts and deeds.*

> *All these attributes and qualities should be possessed by the meditator intent on Metta Bhāvanā. It is evident that this Sutta describes briefly and very clearly all the qualities and attributes which the meditator should possess to develop Metta or loving-kindness. This is the special importance of this Sutta.*

Sukhino vā khemino hontu – Sabbe sattā bhavantu sukhitatta – *May all beings be happy, be free from fear, and live with peaceful and contented minds.*

> *The meditator who has acquired the qualities mentioned earlier should in order to develop the Metta Bhavana, first of all, repeats this Stanza. Here, 'sukhino', signifies bodily happiness 'sukhitatta' signifies mental happiness. Therefore, the meaning in brief of this Stanza is that "all beings should be happy both in body and in mind, and be without fear"*

Ye keci pāṇabhūt'atthī – Tasā va thāvarā vā anavasesā

Dīghā vā ye mahantā vā – Majjhimā rassakāṇukathūlā
Whatsoever living beings there may be; feeble or strong, long, stout or medium; short, small or large; seen or unseen .....
All beings mentioned in the second part are described separately in this way. Here, all living beings can be divided in to 3 categories.

Thasā – *means beings who are subject to fear and full of defilements.*
Thāvarā – *means Arahantas who are not subject to fear.*
Avasesā – *The beings who exist and who do not fall into these two categories mentioned above, that is thasā and thāvarā.*
Dīghā – *Beings with long bodies like reptiles and fishes.*
Mahantā – *Beings like elephants, nagas and asuras who have fat bodies.*
Majjhimā – *Beings like horses, cattle and human beings who have medium-sized bodies.*
Rassakā – *Beings with dwarfed or small bodies.*
Anuka – *Beings who live on both land and water, and are invisible to the human eye.*
Thūla – *Beings like tortoises and turtles who have rounded bodies.*
Diṭṭhā vā yeva addiṭṭhā – Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā – Sabbe sattā bhavantu sukhitattā
..... those dwelling far or near, those who are born and those who are yet to be born – May all beings, without exception, be happy minded.
Diṭṭhā – *Beings who are visible to one's eye.*
Adiṭṭhā – *Beings who are invisible to the eye and live in external worlds.*
Dūre – *Beings who live far away – beings who live far away from the place we exist.*
Avidūre – *Beings who live nearby - Those who live close to the place we exit.*
Bhūtā – *As they do not have another rebirth they are Arahants.*
Sambhavesi – *Beings who have not eradicated or overcome their defilements, and expect to be born again.*

> *We can also describe the same beings in a different way –Before* **aṇḍaja** *and* **jalābuja** *beings come out from their cocoons they are* **sambhavesi** *beings. After they come out of their cocoons they are Bhuta beings.*
>
> *By another classification* **sansedaja opāpatika** *beings in their first* **cittakasana** *are* **sambhavesi**. *In their second* **cittakasana** *they are* **bhūtā** *beings. If he is born in a particular posture till he does not undergo any change he is* **sambhavesi**. *When that posture changes he becomes a* **bhuta** *being.*

Sabbe satta bhavantu sukhitatta – *"May all beings be happy and have contented minds.*

Na paro paraṃ nikubbetha –Nātimaññetha katthaci naṃ kanci
Byārosanā paṭighasaññā – Nāññamaññassa dukkhamiccheyya
Let not one neither deceive another nor despise any person anywhere. In anger or ill-will let him not wish any harm to another.

> *This is another way of expressing the wish -"may all beings have a sense of well-being and be happy and healthy". A person is happy and contented only if nobody else denies him or if he is not humiliated, or if no harm is done against him either with the body, mind or words.*

Mātā yathā niyaṃ puttaṃ – Āyusā ekaputtamanurakkhe
Evam'pi sabbabhūtesu – Mānasaṃ bhāvaye aparimāṇaṃ

Mettaṃ ca sabbalokasmiṃ – Mānasaṃ bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ ca – Asaṃbādhaṃ averaṃ asapattaṃ
Let thoughts of boundless love pervade the whole world – above, below and across, without any obstruction, without any hatred, without any enmity.

Tiṭṭhaṃ caraṃ nisinno vā
Sayāno vā yāvata'ssa vigatamiddho
Etaṃ satiṃ adhiṭṭheyya
Brahma metaṃ vihāraṃ idha-māhu
Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness. This, they say, it the Highest Conduct here.

> *Just as a mother would protect her only child at the risk of her own life, even so, let him cultivate a boundless heart towards all beings. Just as a mother loves and protects her only son with devotion and self-sacrifice similarly we must bestow a limitless loving-kindness towards all living beings. We should develop this loving-kindness and extent it in all directions above, below and all around without any obstructions or hindrances without considering any limitations of friend or foe without any hate or envy. We must bestow this loving-kindness as thought we have no enemy in this world. When we are sitting, walking, standing or sleeping-in all these postures without any sloth or indolence we should bring this feeling of loving-kindness always to our minds. This developed form of living is called the 'Brahma Vihara'.*

This section describes by what method we can develop a mind full of loving-kindness. A mother who has only one son, will look after and protect her son like her own life. Sometimes, even without considering the safety and security of her own life, she would protect her only son. In her mind there is a strong feeling of loving-kindness towards her only son. Therefore, the person who is developing loving-kindness, Metta Bhavana, should likewise have a mind full of loving-kindness spread out towards all living beings in this whole world. It should develop loving-kindness which is extended to all the innumerable and countless living beings in this world with the same intensity. When he develops this mind in this way there should be no obstructions or hindrances to this development. No conception or idea of an enemy or foe should enter his mind. He should not have any opponents or adversaries. In all the postures in which he is – sitting, standing, walking, sleeping, without any sloth or indolence, he should develop this feeling of loving-kindness towards all living beings.

Diṭṭhiṃ ca anupagamma sīlavā – Dassanena sampanno
Kāmesu vineyya gedhaṃ Na hi jātu gabbhaseyyaṃ punaretī'ti
Not falling into error, virtuous, endowed with insight, he discards attachment to sensuous desires. Truly, he does not come again; to be conceived in a womb.

The individual who is performing the Metta Bhavana should observe the precepts, eradicate and overcome all wrong beliefs, and have a clear vision of Nibbana. He should completely exclude from his mind all attachments to desire and craving. He will not have any rebirth in the womb of a mother.

"**Ditthim ca anupagamma sīlavā dassanena sampanno**" *This reveals that the meditator who performs the Metta Bhavana, observing all the precepts, thereby overcomes and eradicates all incorrect and superstitious beliefs, and is able to envision the state of Nibbana. Therefore, the meaning of the two lines of this Stanza signifies that the meditator, as a result of cultivating the beneficent influences of Metta Bhavana attains the path of Sotapatti.*

"**kamesu vineyya gedhan**" – *The reduction of desire and attachment takes place when he attains the path Sakadagami, and its eradication takes place in the path of Anagami. This means that the meditator, with the help of Metta Bhavana, eradicates within himself all traces of craving and desire, and attains the state of Sakadagami and Anagami.*

*"**Na hi jātu gabbhaseyyaṃ punaretī ti**" - The person who meditates and attains Anagami, and dies in this human world, is reborn again in the world of Brahma and then he reaches Arahanthood and attains Parinibbana. He will not be born again in the womb of a mother. This shows that, as a result of the beneficial influence of Metta Bhavana, one can attain even Arahanthood. This also makes it clear that the individual who develops Metta Bhavana to its utmost perfection can, by stages, attains to the fivefold path of Sotapatti, Sakadagami, Anagami and Arahant.*

"May All Beings Be Well and Happy!"

Jaya Maṅgala Gāthā & Maha Jaya Maṅgala Gāthā

Stanzas of Victory & Stanzas of Great Joyous Victory

In the booklet "The Advantages of Chanting the Virtures of the Budha", by the late Phra Rājsuddhiñāṇamongkol, or Luang Pho Carañ of Wat Ambhavan, the author once had a dream where he was walking, and he met a monk wearing a very dark robe. The monk's manner and bearing were dignified and inspiring. Sensing that the monk was obviously a senior monk. Luang Pho Carañ made a sign of respect to the monk. The senior monk stopped, and said: "I am Somdet Phra Panarat of Wat Pah Kaew from the Ayudhaya period. I want you to go to Wat Yai Chai Mongkol to find an inscription I made for His Majesty King Naret the Great on the occasion of building the pagoda in honour of the victyory over King Maha Uparaja of Burma and his declaration of Thai independence from Hongsawadi. You must go and look at the inscription and remember it for prosterity. It's time for you to go."

In the dream Luang Pho Carañ accepted his request, and he was told where the inscription was to be found. He later went over the events in the dream, and reflected to himself that one who practices meditation and controls his mind at all times does not have purely fanciful dreams.

As soon as he arrived at Wat Yai Chai Mongkol, he walked up as far as the steps would take him and he could see a chamber they had made for descending down into the pagoda. When he got down below he found exactly as Somdet Phra Panarat had told him in his dream.

Thus he learned that in fact what Somdet Phra Panarat had inscribed on the stone was the 'Bāhuṁ' and 'Mahākā' chants. At the end of the inscription were the words. "I, Somdet Phra Panarat of Wat Pah Kaew, Sri Ayodhaya, have inscribed this message as a blessing for His Majesty King Naret the Great."

'Bāhuṁ' and 'Mahākā' include the chanting of the virtues of the Buddha, the Dhamma and the Sangha, followed by the blessing chants of 'Bāhuṁ', beginning with **"Bāhuṃ sahassa-mabhi-nimmita sāyu-dhantaṃ...."** *up to* **"Duggāha diṭṭhi bhujagena sudaṭṭha hatthaṃ."** *That, followed by the* **"Mahākāruṇiko nātho hitāya sabba pāṇīnaṃ....."** *and ending with* **"Bhavatu sabba maṅgalaṃ Rakkhantu sabba devatā**
Sabba Buddhā bhāvena, Dhamma bhāvena, Sanghanu bhāvena, Sadā sotthi bhavantu te." *– is called 'Bāhuṁ' and 'Mahākā'.*
From then on, Luang Pho Caraṅ recommended chanting the 'Bāhuṁ' and 'Mahākā'. The 'Bāhuṁ' and 'Mahākā' chants are both the most valuable of all chants, and they carry the strongest of results. They describe the highest victories of our Founder, the Buddha over Māra, Ālavaka (the demon), Nāḷāgirī (the elephant), Aṅgulimāla (the murderer), the woman Ciñca, the medicant Saccaka, the Nāga Nandopananda, and Baka (the Brahma God). They are victories the Blessed One attained through psychic powers and the power of His own perfections. Whoever chants them every day, regularly, will always meet with victory, prosperity and fame, and will have mindfulness; and even when he dies, he will go to a good destination.

Not only will it protect you, it will protect your family. If everybody chanted this chant our country would be blessed with prosperity and all the vulgar and coarse people would vanish from our midst. The 'Bāhuṁ' and 'Mahākā' chants should be chanted in every household. The more it is chanted, the more peace and prosperity can be expected.
These chants are recited by Buddhist devotees in many Buddhist countries on auspicious occasions such as weddings, house-warming ceremonies, felicitations and various kinds of blessing services.

How to Practise Mettā Bhāvanā

It is imperative to choose a quiet place for the practice of any type of meditation. You can prepare such a place in your own home. A shrine room in your own home where all the members of the family could get together and make offerings and observe the five precepts, would be an ideal place for practising such meditation.

Before the commencement of meditation one should clean oneself and honour the Triple Gem with offerings. With offerings of flowers, and seek refuge in the Triple Gem, and observe the five precepts. Thereafter one should be seated in an appropriate posture. It is better for men to be seated cross legged (baddha paryanka) and for women to be seated with their legs

bent backwards (ardha paryanka). However, there is no harm in adopting a posture convenient to oneself which does not hinder the progress of meditation. One should keep one's body erect, placing the right hand on the left, close one's eyes or partially closed, and commence the meditation with the following thoughts:-

> *"May I be well, happy, healthy, peaceful and prosperous. Like me, may all beings of the world be well, happy, healthy, peaceful and prosperous."*

Thinking thus again and again, Mettā Bhāvanā should be practised. This is the first stage. Once it is well practised one should go on to the second stage which is as follows:

Radiation of Loving-kindness

May I *be well, happy, healthy, peaceful and prosperous.*
May I be free from hatred. May I be free from disease.
May I be free from grief. May I be free from envy.
May I be free from jealousy. May I be free from malice.
May no harm come to me. May no difficulties come to me.
May no problems come to me. May I always meet with success.
May I also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my parents *also be well, happy, healthy, peaceful and prosperous.*
May they be free from hatred. May they be free from disease.
May they be free from grief. May they be free from envy.
May they be free from jealousy. May they be free from malice.
May no harm come to them; May no difficulties come to them.
May no problems come to them. May they always meet with success.
May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my teachers *also be well, happy, healthy, peaceful and prosperous.*
May they be free from hatred. May they be free from disease.
May they be free from grief. May they be free from envy.
May they be free from jealousy. May they be free from malice.
May no harm come to them; May no difficulties come to them.
May no problems come to them. May they always meet with success.
May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my family *also be well, happy, healthy, peaceful and prosperous.*

May they be free from hatred. May they be free from disease.
May they be free from grief. May they be free from envy.
May they be free from jealousy. May they be free from malice.
May no harm come to them; May no difficulties come to them.
May no problems come to them. May they always meet with success.
May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my brothers and sisters *also be well, happy, healthy, peaceful and prosperous. May they be free from hatred.*
May they be free from disease. May they be free from grief.
May they be free from envy. May they be free from jealousy.
May they be free from malice. May no harm come to them;
May no difficulties come to them. May no problems come to them.
May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my friends and relatives *also be well, happy, healthy, peaceful and prosperous. May they be free from hatred.*
May they be free from disease. May they be free from grief.
May they be free from envy. May they be free from jealousy.
May they be free from malice. May no harm come to them;
May no difficulties come to them. May no problems come to them.
May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May those unfriendly to me *also be well, happy, healthy, peaceful and prosperous. May they be free from hatred.*
May they be free from disease. May they be free from grief.
May they be free from envy. May they be free from jealousy.
May they be free from malice. May no harm come to them;
May no difficulties come to them. May no problems come to them.
May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May all living-beings *also be well, happy, healthy, peaceful and prosperous. May they be free from hatred.*
May they be free from disease. May they be free from grief.
May they be free from envy. May they be free from jealousy.
May they be free from malice. May no harm come to them;

May no difficulties come to them. May no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

In this matter, this meditation should be practised always during a specific period. When you continue to practise this, there arises in your mind loving-kindness towards all beings. As a result, you will get the power of practise this thought of loving-kindness throughout the day and in every posture.

Once you get used to this meditation you will not have in this world two groups as friends and enemies. All beings of the world, including the animals, will become your friends. Then you will be able to live happily, and you are certain to gain tranquillity of the mind. Your words will be sweet and your manners will be calm.

Mahā Satipaṭṭhāna Sutta

The Great Discourse on the Establishment of Mindfulness

The Buddha said: 'O Monks! There are two kinds of illness. What are those two? Physical illness and mental illness. There seem to be people who enjoy freedom from physical illness even for a year or two ....., even for a hundred years or more. But, O Monks, rare in this world are those who enjoy freedom from mental illness even for one moment, except those who are free from mental defilements' (i.e. except arahants). The most important Discourse ever given by the Buddha on mental development ('meditation') is called the Satipaṭṭhāna Sutta 'The Setting-up of Mindfulness' (No. 22 of the Dīgha-Nikāya, or No. 10 of the Majjhima-Nikāya). The Buddha said:

> **"Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā**
> **soka pariddavānaṃ samatikkamāya**
> **dukkhadomanassānaṃ atthaṅgamāya**
> **ñāyassa adhigamāya Nibbānassa sacchikiriyāya**
> **Yadidaṃ cattāro satipaṭṭhānā'ti"**
>
> *"O Monks! This is the sole way to the purification of beings, for the overcoming of grief and lamentation, for the disappearance of pain and sadness, for the gaining of the Right Method for the realization of Nibbana, namely, the Four Foundation of Mindfulness."*

The Buddha gifted to mankind, to enable men and women of wisdom to tread, the "Only Path" (Ekāyana Magga), towards release from the bonds of death.

This Discourse is so highly venerated in tradition that it is regularly recited not only in Buddhist monasteries, but also in Buddhist homes with members of the family sitting round and listening with deep devotion. Very often monks recite this Sutta by the bed-side of a dying man to purify his last thoughts.

CATURĀRAKKHĀ – *The Four Doctrines For Protection*

Introduction
To those who need positive guidance (on how to get started on the path of mental purification for sound mental health), Buddhism offers the "Four Doctrines of Protection". These are merely four topics or subjects of contemplation and meditation; but their selection out of a mass of topics which one may meditate upon during one's early attempts to perfect spiritual training, speaks very highly of the practical wisdom of the Buddha.
These Four Protective Factors are:-

(1) Meditation on the Buddha
(2) Practice of Loving Kindness
(3) Contemplation on the Impurities of the Body; and
(4) Meditation on Death.

The Buddhist who goes no further than to recite these verses verbally or mentally every day will soon experience greater mental calmness, self confidence and happiness. The person will experience fewer problems and troubles.

For the serious practising Buddhist who wishes to take up intensive Insight Meditation or Vipassana Meditation, these recitals are "Protective Meditations" that must be practised before the Insight Meditation, for protection against fear, disturbance by unseen beings and disturbances by one's own gross mental defilements.

I) BUDDHĀNUSSATI
(Meditation on the Buddha)

The Buddha is an appropriate subject for a Buddhist to meditate upon. The life of the Buddha is the model and the standard for the Buddhist way of

life. Buddhahood - as the state of the most perfect being - is the ideal which Buddhism has placed before mankind. The Buddha is also the symbol of man's unaided achievement of spiritual sanctity and greatness. The long and arduous journey through a series of births during which the qualifications for Buddhahood were gradually collected, the firm and resolute decision to renounce all that power, wealth and youth given to Him as the son of a ruling monarch and as a potential emperor, the trying and tedious years of penance spent on the bank of the Neranjana when He experimented with the pains of self-mortification which the ascetic tradition of India has perfected, the incomparable love and kindness He showered on humanity in His forty-five-year mission, the depth and loftiness of His Teachings and His deep and abiding interest in the welfare of all beings endear the Buddha to all who study His Life and Teachings. It is this unique affection which one develops for the Buddha that Fausboll expressed in the famous statement: "The more I know of Him, the more I love Him." But this not the type of affection or devotion which some religions demand for their founder or prophet.

A Buddhist's attitude to the Buddha is one of gratitude and appreciation – it is their service He has rendered to humanity which demands our devotion and, significantly, the reward for such devotion is nothing, but our own spiritual training. The Buddha is not a god who reaches out to help His devotees in their troubles and hardships. His task has been long over; He showed the path by which He himself has reached salvation, and He gave man the courage and confidence to follow Him, for man and man alone, He said, could reach the heights of saintliness and emancipation. He believed in the superiority of man as the master of himself and gave him a message of peace and well-being. Many are the facts of the Buddha's life which a devout Buddhist can meditate upon. Immense are the results of such contemplation for the greater one's comprehension of the Buddha and his way of thinking, the deeper will his desire be to emulate Him and be a saviour of mankind.

Meditation on the Buddha inspires confidence and inner calm. The Buddha is a crowning glory of **the Ten Perfections (Dasa Pārami)** *which He had cultivated life after life until His final Enlightenment. The Pāramis* **include Dāna (Liberality), Sīla (Moral Conduct), Nekkhamma (Selflessness), Paññā (Wisdom), Viriya (Right Effort), Khanti (Patience), Sacca (Truthfulness), Adhitthānā (Determination), Metta (Loving-kindness) and Upekkhā (Equanimity).**

As a teacher by example, the Buddha radiated His infinite compassion towards all suffering living beings to lead their deluded minds to

enlightenment. The Buddha has shown that the holy ones, regardless of religious persuasion, could only be found within the Eightfold Path; and not outside it. With mind as the forerunner of the world, the Buddha had demonstrated by His own human effort that the holy life could be lived independent of any divine inspiration.

As an embodiment of all that is virtuous, the Buddha is an embodiment of perfection for every human being to emulate. Devotees could benefit greatly when they recall the Buddha to their mind. When the mind is concentrated on the virtues of the Buddha, all mental disturbances such as worry, anxiety and fear of death would disappear.

Methods of Practising this Reflection:

One should start with the first virtue namely arahat and procced in the following manner:

(1) The Buddha does not commit any sin whatsoever even in the secret. Therefore He is called Arahat.

(2) One should continue to think in this manner for sometime. Thereafter one should meditate thus: The Buddha does not commit any sin whatsoever even in secret. He has destroyed all defilements. He is worthy of all offerings. Therefore the Buddha is called Arahat.

In this manner one should continue to mediate on the other virtues of the Buddha as well. When we mediate in this manner our minds remain focussed directly on the Buddha without straying towards other objects. Thereby our minds become pure and we get solace. We begin to acquire the virtues of the Buddha even though in a small scale. Therefore we should endeavour to practise this meditation.

With reference to the story of the boy and the spirits (Dhp. Verses 296 to 301)

Once in Rājagaha, a wood-cutter went into the forest with his son to cut some firewood. On their return home in the evening, they stopped near a cemetery to have their meal. They also took off the yoke from the two oxen to enable them to graze nearby; but the two oxen went away without being noticed by them. On discovering that the two oxen were missing, the wood-cutter went to look for them, and left his son to guard the firewood. The father went into the city to look for the oxen. By that time he found the oxen it was getting late and the city-gate was closed. Therefore, the young boy had to spend the night alone underneath his cart.

The wood-cutter's son, though young, was always mindful and was in the

habit of contemplating on the unique qualities of the Buddha. That night two spirits tried to frighten and to harm him. When one of the spirits pulled the leg of the boy, he cried out,

*'I pay homage to the Buddha' (***Namo Buddhassa***).'*

Hearing these words from the boy, the spirits became frightened and also felt that they must look after the boy, guarding him from all danger while the other one went to the king's palace and brought the food-tray of King Bimbisāra. The two spirits then fed the boy as if he were their own son. The spirit left a written message explaining what he had done to the royal food-tray; and this message was only visible to the king.

In the morning, the king's men discovered that the royal food-tray was missing. They searched everywhere but could not find it. Finally they found it was with the boy, and taking him for the thief, they brought him before King Bimbisāra. When the king saw the message written on the food-tray, he questioned the boy, who replied that his parents had come to feed him in the night and that he went to sleep contentedly without any fear after taking his food. The boy knew only that much and nothing more. The king sent for the parents of the boy. When he (king) heard what had happened, he took the boy and his parents to see the Buddha.

The king asked the Buddha, "Is mindfulness of the unique qualities of the Buddha the only method that gives one protection aginst evil and danger, or is mindfulness of the unique qualities of the Dhamma equally potent and powerful?"

The Buddha replied, "O king, my disciple! Mindfulness of the Buddha is not the only protection against evil and danger. Mindfulness in any of the sixes senses is also good protection against evil and danger."

II) METTĀNUSSATI

Meditation on Loving Kindness

True peace in the world can only come about when every individual's mind is at peace. A mind vibrant with thoughts of loving-kindness is the safest guarantee for all beings to live happily and unharmed.

Metta *(Loving-kindness) can be used as an object of meditation. This beautiful mental state protects one against ill-will, anger, and other unwholesome mental tendencies.*

As an attitude of mind, **Metta** *seeks to promote happiness and*

radiates benevolence towards all without discrimination – humans, non-humans, known and unknown, visible and invisible. With steady perseverance in the meditation on **Metta**, *a point will be reached when it would not be possible to harbour any thought of ill-will in the mind.*

In the cultivation of loving-kindness, one begins with oneself – the nearest object in any situation. This should not be confused with self-love that is unmindful of the flaws and deficiencies in one's own character. It is a psychological truth that a mind which is poisoned at the source cannot radiate wholesome thoughts of love towards others.

Before starting to mediate on **Metta**, *it is good to recollect the benefits of loving-kindness and the danger of anger. Then, begin by arousing loving-kindness by repeating the following lines in the mind:*

May I be free from harm and danger,
May I be free from mental suffering.
May I be free from physical suffering.
May I be well and happy.

Keep repeating these words until they sink into the mind which gradually becomes concentrated, happy and peaceful.

Next, we extend to others the same happiness that we had wished for ourselves. For a start, choose a person to whom we have good feelings. He or she could be a parent, teacher, relative or friend, but must be one of the same sex and is still living. Think of his or her good qualities as we radiate.

May he/she be from harm and danger.
May he/she be free from mental suffering.
May he/she be free from physical suffering.
May he/she be well and happy.

For a beginner, it is best not to choose four types of persons: one who is very intimate, one who is dead, one of the opposite sex, and one who is an enemy. After one's loving-kindness and concentration become powerful through consistent practice, one may proceed to radiate Metta to others in the following order: a very dear friend, a neutral person, an unpleasant person, and an enemy. One can also radiate metta to all types of beings and in all directions.

Loving-kindness is universal and all-embracing. It has no religious or racial barriers. Therefore, Buddhists and non-Buddhists alike can practise loving-kindness and experience good results.

According to the Buddha, the following immediate good results will

come about for one who practises this meditation regularly:

1. *Sleeps peacefully*
2. *Awakes peacefully*
3. *Disturbing dreams do not occur*
4. *Pleasing to other humans*
5. *Free from the disturbances of evil spirits*
6. *Protected by Devas*
7. *Not affected by misfortune from fire, poison and weapons*
8. *Gain concentration quickly*
9. *Pleasant is appearance*
10. *Dies with a mind free from confusion*
11. *If the stage of sainthood is not reached during this lifetime, one will be born in a Brahma world.*

The practice of Loving-kindness is the very essence of the Buddhist way of life. It is a positive quality of the mind which promotes an ethical attitude. The man who extends to his fellow-beings the love and affection which a mother reserves for her only son, and says with conviction and feeling, "May all beings be happy," finds no place in his mind for malice, jealousy, envy or pettiness. By the very practice of Loving-kindness, he becomes incapable of killing, stealing, lying, slandering or using harsh language. Not only does he avoid doing harm to others whether by deed, word or thought, but he also develops the tendency to engage himself in the task of relieving others of suffering and agony. A Buddhist, as exemplified by the life of the greatest Buddhist of all times, Asoka, is not merely a harmless and innocent person, but one who goes all out to make his neighbours happy, to help them in times of difficulty, to care for the sick and the old and to look after the welfare of the poor and the destitute. Charity is his first obligation. It is significant that even virtue and mental training follow charity in the system of Buddhist ethics. He that practises Loving Kindness lives the sublime life. Free from malice and jealousy, he speaks pleasant words; he looks upon all with equanimity. He is generous in his gifts; he speaks pleasant words; he works for others' welfare and he treats everyone as his equal. He, indeed, is an ideal Buddhist and should recite the above formula.

III) ASUBHĀNUSSATI – *(Meditation on the Impurities of the Body)*

One may love the Buddha for the sheer serenity of his life and one may practise Loving Kindness out of a deep dedication to humanity. But neither will lead one to the understanding of the fundamental truths of Buddhism and urge one towards emancipation. Buddhism is a path of wisdom. Knowledge is the supreme requisite for deliverance, for ignorance is the

bane which ties man down to the cycle of rebirth and consequential suffering in birth, sickness, old age and death. The person who looks for only the pleasant and the wholesome will never comprehend the realities of existence. Losing himself in the temporary satisfaction of his senses, he will be unmindful of the transitory nature of things until he is awakened, rather too late, with the rude shock that all which he held near and dear to him have left him without warning.

The Buddha urged his followers to comptemplate on the impurities of the body because its realisation brought them nearer to the understanding of the Buddha's analysis of life, as transitory, full of suffering and without self. The body of beings is a compostion of various elements. According to Buddhism, they are divided into four main groups, namely: **Paṭavi Dhātu** – *Earth Element;* **Apo Dhātu** – *Water Element;* **Tejo Dhātu** – *Fire Element;* **Vāyo Dhātu** – *Wind Element.*

The Thirty-two Impurities of the Body

These elements are found in The Thirty-two Impurities of the Body already referred to. Taking them as separate parts and reflecting on these elements they are made up of, is called **Dhātu Manasikāra Bhāvanā**.

The 32 parts of the body are 20 parts in which earth-element is predominant:

No.	*Group 1*	*No.*	*Group 1*
1	*Hear hair (***kesā***)*	*4*	*Teeth (***dantā***)*
2	*Body hair (***lom•ā***)*	*5*	*Skin (***taco***)*
3	*Nails (***nakhā***)*		

No.	*Group 2*	*No.*	*Group 2*
6	*Flesh (***maṁsaṁ***)*	*9*	*BoneMarrow (***aṭṭhimijaṁ***)*
7	*Sinews (***nahāru***)*	*10*	*Kidneys (***vakkaṁ***)*
8	*Bone (***aṭṭhi***)*		

No.	*Group 3*	*No.*	*Group 3*
11	*Heart (***hadayaṁ***)*	*14*	*Spleen (***pihakaṁ***)*
12	*Liver (***yakanaṁ***)*	*15*	*Lungs (***papphāsaṁ***)*
13	*Membrance (***kilomakaṁ***)*		

No.	*Group 4*	*No.*	*Group 4*
16	*Intestines (***antaṁ***)*	*19*	*Faeces (***karisaṁ***)*
17	*Bowels (***antagunaṁ***)*	*20*	*Brain (***matthaluṅgaṁ***)*

18	*stomach (**udariyaṁ**)*		

The 12 parts in the body in which water-element is predominant:

No.	*Group 5*	*No,*	*Group 5*
1	*Bile (**pittaṁ**)*	*4*	*Blood (**lohitaṁ**)*
2	*Phlegm (**semhaṁ**)*	*5*	*Sweat (**sedo**)*
3	*Pus (**pubbo**)*	*6*	*Fat (**medo**)*

No.	*Group 6*	*No,*	*Group 6*
7	*Tears (**assu**)*	*10*	*Nasal discharge (**siṅghānika**)*
8	*Grease (**vasā**)*	*11*	*Synovial fluid (**lasikā**)*
9	*Saliva (**kheḷo**)*	*13*	*Urine (**muttaṁ**)*

Methods of Practising this Reflection:

The Group 1 of the five impurities thus classified should be reflected on from beginning to end and from end to beginning.

After that you should reflect on the Group 2 of five impurities from beginning to end and from end to beginning.

Thereafter you should reflect on the impurities of the first and the second group together from the beginning to the end and from the end to the beginning.

After having practised meditation on the third group also in a similar manner, you should reflect on all the toher groups also by reflecting on them in a similar manner. This meditation should be practised by the following seven methods:

1) **Vacasā***: means meditation by reflecting on the above-mentioned thirty-two impurities while repeating them verbally.*

2) **Manasā***: means meditation while repeating them mentally.*

3) **Vaṇṇato***: means meditation by reflecting on such impurities as hair, etc., while determining their colours.*

4) **Saṇṭhānato***: means meditation by reflecting on such impurities as hair etc., while determining their shape.*

5) **Disāto***: means meditation by reflecting on the impurities of the body while determining the situation of the parts as above or below the navel on the upper or lower side of the body directionally.*

6) **Okāsato***: means mediation by reflect on such impurities while determining the place in the body acquired by these parts.*

7) **Paricchedato***: means meditation by reflecting on such impurities each*

of them taken separately.

Apart from these, there are another ten methods of continuing the practice of this meditation. They are:

1. **Anupubbato***: Practising the meditation gradually by taking one impurity after another.*

2. **Nātisīghato***: Practising it not too quickly.*

3. **Nātisaniko***: Practising it not too slowly.*

4. **Vikkhepapatibhaānato***: Practising it by not allowing the mind to stray towards other objects.*

5. **Paññatti samatikkamanato***: Going beyond the concept of such impurities as hair etc., and concentrating on their repulsiveness only.*

6. **Anupubba muñcanato***: Eliminating the less clear impurities and meditating on the more intelligible ones.*

7. **Appaṇāto***: Practising by way of the components which are the source of ecstasy.*

8. **Adhicittato***: Practising it by not dwelling in any one of the three objects* – **Samādhi nimitta, Paggaha nimitta, Upekkhā nimitta** – *but changing the objects from one to another.*

9. **Sītibhāvato***: Practising it by keeping the mind in a suitable state with the object of realizing Nirvaāna.*

10. **Kosallato***: This is two-fold, namely,* **Uggaha Kosalla** *and* **Manasikāra Kosalla**. *Proficiency in the seven methods described above beginning with* **'Vacasā'** *is* **Uggaha Kosalla**, *and the proficiency in the ten (10) methods beginning with* **'Anupubbato'** *is* **Manasikāra Kosalla**.

The practising of this meditation gradually and systematically will enable one to get rid of the 'egoism' that is deep rooted in oneself. Consequently one's wisdom will be developed to such an extent as to enable one to realize Nirvāna.

IV) MARAṆĀNUSSATI – *Meditation on Death*

To the average man, death is by no means a pleasant subject for talk or discussion. It is something dismal and oppressive - a veritable kill-joy, a fit topic for a funeral house only. The average man immersed as he is in the self, ever seeking after the pleasurable, ever pursuing that which excites and gratifies the senses, refuses to pause and ponder seriously that these very objects of pleasure and gratification will some day reach their end. If wise counsel does not prevail and urge the unthinking pleasure-seeking man to consider seriously that death can knock at his door also, it is only the shock of a bereavement under his own roof, the sudden and untimely death of a parent, wife or child that will rouse him up from his delirious

round of sense-gratification and rudely awaken him to the hard facts of life. Then only will his eyes open, then only will he begin to ask himself why there is such a phenomenon as death. Why is it inevitable? Why are there these painful partings which rob life of its joys?

To most of us, at some moment or another, the spectacle of death must have given rise to the deepest of thoughts and profoundest of questions. What is life worth, if able bodies that once performed great deeds now become flat and cold, senseless and lifeless? What is life worth, if eyes that once sparkled with joy, eyes that once beamed with love are now closed forever, bereft of movement, bereft of life?

According to the Buddhist way of thinking, death, far from being a subject to be shunned and avoided, is the key that unlocks the seeming mystery of life. It is by understanding death that we understand life; for death is part of the process of life in the larger sense. In another sense, life and death are two ends of the same process, and if you understand one end of the process, you also understand the other end. Hence by understanding the purpose of death, we also understand the purpose of life. It is the contemplation of death, the intensive thought that it will someday come upon us, that softens the hardest of hearts, binds one to another with cords of love and compassion, and destroys the barriers of caste, creed and race among the peoples of this earth, all of whom are subject to the common destiny of death. Death is a great leveller. Pride of birth, pride of position, pride of wealth, pride of power must give way to the all-consuming thought of inevitable death. It is this levelling aspect of death that made the port says:-

> *"Sceptre and crown*
> *Must tumble down*
> *And in the dust be equal made*
> *With the poor crooked scythe and spade."*

*It is the contemplation of death that helps to destroy the infatuation of sense-pleasure. It is the contemplation of death that destroys vanity. It is the contemplation of death that gives balance and a healthy sense of proportion to our highly over-wrought minds with their misguided sense of values. It is the contemplation of death that gives strength and steadiness and direction to the erratic human mind, now meandering in one direction, now in another, without an aim, without a purpose. It is not for nothing that the Buddha has, in the very highest terms, commended to His disciples the practice of mindfulness regarding death. This is known as "***marananussati bhavana***." One who wants to practise it must, at stated times, and also every now and then, revert to the thought "***maranam***

bhavissati" - *"death will take place". This contemplation of death is one of the classical meditation-subjects treated in the Visuddhi Magga which states that in order to obtain the fullest results one should practise this meditation on death in the correct way, that is, with mindfulness (***sati***), with a sense of urgency (***samvega***) and with understanding (***mana***). For example, suppose a young disciple fails to realize keenly that death can come upon him at any moment, and regards it as something that will occur in old age in the distant future, his contemplation of death will be lacking strength and clarity, so much so that it will run on lines which are not conducive to success.*

Mindfulness of death not only purifies and refines the mind, but also has the effect of robbing death of its fears and terrors, and helps one at the solemn moment when he is gasping for his last breath, to face that situation with fortitude and calm. He is never unnerved at the thought of death, but is always prepared for it.

The Buddha emphasized death as the most forceful reminder of the pure nature of existence. Death has always been a puzzle to mankind; it leaves man in a helpless, pitiable condition for none can escape it. To meditate on death is to seek the elusive meaning of life. The sudden and unexpected occurrence of death all around a person should make him relegate to the background, the purely philosophical inquiries of "Whence have I come?" and "Whither shall I go?" and urge him to find a solution to the inexplicable recurring death. The Buddha had always urged the acceptance of the urgency of a solution to death and its corollary re-birth, and the most salient doctrines of the Buddha have been built on this. Buddha did not believe in resurrecting the dead; death had to be accepted as universal and inevitable. But death is not the end. This is a fundamental doctrine of Buddhism. Death is only a passing phase – a brief incident between one existence and another. Thus the meditation on death leads one to the recognition of the law of Cause and Effect and the doctrine of Dependent Origination. To understand the Law of Cause and Effect is to attain the supreme wisdom of emancipation.

The meditation that is practised while contemplating on a dead body in nine different ways at nine different stages is called **Navasivathika Bhāvanā**. *They are as follows:*

1. *Meditating on the repulsiveness of a dead body of three days, swollen turned blue and with pus flowing.*
2. *Meditating on a dead body cast away in a cemetery and eaten by dogs, jackals and crows.*
3. *Meditating on the skeleton together with some flesh and blood held*

in by the tendons.

4. *Meditating on the blood smeared skeleton without flesh but held in by the tendons.*
5. *Meditation on the skeleton cast away in the cemetery held in by the tendons but without flesh or blood.*
6. *Meditating on the stage when the bones are separated.*
7. *Meditating on the stage when the bones becomes white in colour like conch.*
8. *Meditating on the stage when the bones are scattered in all directions several years after death.*

Meditating on the stage when the bones have gone rotten and become dust and scattered everywhere.

This meditation is extremely difficult to practise because there is no such practise today to discarding dead bodies for the meditator to reflect on the impermanent and repulsive nature of the body which gradually decays after death.

By practising the **MARAṆĀNUSSATI Bhāvanā** *daily you could gradually get rid of the fear of death. Furthermore, you will not be struck with excessive grief even at the death of your parents, brothers, sisters or other beloved ones. This fact becomes clear from the ancient stories of* **Mallikā, Patācārā** *and* **Kisāgotami** *or from the* **Jātaka** *stories like the* **Uraga Jātaka**. *Therefore, always consider the great benefits you would gain by the practice of* **MARAṆĀNUSSATI** *Meditation. You should commence the practice of meditation by reflecting on the following facts again and again:*

> *"I am subject to old age, disease and death. Like me all beings of the world are subject to old age, disease and death."*

Now, your can go into the next stage by reflecting on the following again and again from beginning to end.

1. *My life is impermanent. Death is certain. I am subject to old age, disease and death.*
2. *The life of my parents is impermanent. Their death is certain. They are subject to old age, disease and death.*
3. *The life of my teachers is impermanent. Their death is certain. They are subject to old age, disease and death.*
4. *The life of my brothers and sisters is impermanent. Their death is certain. They are subject to old age, disease and death.*
5. *The life of my relatives is impermanent. Their death is certain. They are subject to old age, disease and death.*

6. *The life of my dear ones is impermanent. Their death is certain. They are subject to old age, disease and death.*
7. *The life of my neighbours is impermanent. Their death is certain. They are subject to old age, disease and death.*
8. *The life of those who are ill-disposed towards me is impermanent. Their death is certain. They are subject to old age, disease and death.*
9. *The life of all beings in this world is impermanent. Their death is certain. They are subject to old age, disease and death.*

When you practise this meditation for a long period, your body, words and mind will become pure. The life of a person who practises this meditation constantly will indeed be a happy one and he will be able to face death without any fear whatsoever. Furthermore, it will help him to obtain the comforts of gods and men in the next world and to realize **Nirvāna** *in the end.*

Thus these four topics of meditation serve a significant purpose in Buddhism. Buddhism shall live with an ever-increasing vigour as long as its adherents follow the path of righteousness by the emulation of the Buddha, the practice of Loving Kindness and the recognition of the reality of existence as indicated by death and the general unwholesomeness of life.

JĪVITAṂ ANIYATAṂ, MARANAṂ NIYATAṂ

(Life is Uncertain, Death is Certain – Impermanency of Life)

Buddhists must be realistic about death. They should accept it calmly and use this occasion to radiate compassionate thoughts towards the departed ones.

The Verses can be recited to protect the family members from fear on such an occasion. Other Verses can be recited to transfer merits to bring relief to the spirits of the departed ones.

The Suttas and recitals included in this section are traditionally used in Buddhist countries to overcome feelings of insecurity and to offer consolation to those in mourning. It also gives them an opportunity to reflect on the nature of life and death.

Commentary:
The three Characteristics – **Aniccā (Transcience); Dukkhā (Sorrowfulness); Anattā (Soullessness)** *are always present in or are connected with existence, and they reflect the real nature of existence. They help us to deal with existence. What we learn to develop as a result of understanding the three characteristics is renunciation. Once we understand that existence is universally characterised by impermanence, suffering and not-self, we eliminate our attachment to existence. Once we eliminate our attachment to existence, we gain the threshold of Nibbāna. This is the purpose served by the understanding of the three characteristics. It removes attachment by removing delusions, the misunderstanding that existence is permanent, is pleasant and has something to do with the self. This is why understanding the three characteristics is central to wisdom.*

Aniccā *(Transcience / Impermanence) – Dhp. v. 277*

Sabbe saṅkhārā aniccā ti - Yadā paññāya passati
Atha nibbindatī dukkhe - Esa maggo visuddhiyā

When one sees with wisdom that all component things are transient,
he overcomes misery. This is the path to purity.

Sabbe: *all;* **saṅkhārā:** *component things;* **aniccā:** *are transient;*
iti-yadā: *when this;* **paññāya passati:** *(you) realize with insight;*
atha: *then;* **nibbindatī:** *(you) get detached;*
dukkhe: *from suffering;* **esa:** *this is;* **maggo:** *the path;*
visuddhiyā: *to total freedom of blemishes (Nibbana);*

Dukkhā *(Sorrowfulness) – Dhp. v. 278*

Sabbe saṅkhārā dukkhā'ti - Yadā paññāya passati
Atha nibbindatī dukkhe - Esa maggo visuddhiyā

When one sees with wisdom that all component things are sorrowful,
he overcomes misery. This is the path to purity.

Sabbe: *all;* **saṅkhārā:** *component things;*
dukkhā'ti: *are suffering;* **iti-yadā:** *when this;*
paññāya passati: *(you) realize with insight;*
atha: *then;* **nibbindatī:** *(you) get detached;*
dukkhe: *from suffering;* **esa:** *this is;* **maggo:** *the path;* **visuddhiyā:** *to total freedom of blemishes (Nibbana);*

Anattā *(Soullessness / Egolessness) – Dhp. v. 279*

Sabbe Dhammā anattā ti - Yadā paññāya passati
Atha nibbindatī dukkhe - Esa maggo visuddhiyā

When one sees with wisdom that all Dhammas are soulless,
he overcomes misery. This is the path to purity.

Sabbe: *all;* **dhammā:** *states of being;* **anattā:** *(are) without a self;*
iti-yadā: *when this;* **paññāya passati:** *(you) realize with insight;*
atha: *then;* **nibbindatī:** *(you) get detached;*
dukkhe: *from suffering;* **esa:** *this is;* **maggo:** *the path;* **visuddhiyā:** *to total freedom of blemishes (Nibbana);*

Patthanā – *Aspiration or Wish*

A fervent wish takes the place of prayer in Buddhism. According to the Buddha the strong inspiration of a man is bound to achieve its desired result. Firm determination and a strong will could therefore always fulfil a man's and woman's aspiration. A wish has more the function of contemplation and meditation rather than a petition or supplication. A wish may take the form of some intense desire, such as the aspiration for purity, but the psychological machinery will not operate unless the idea permeates the mind.

It is customary among Buddhists after performing a meritorious deed to have an aspiration for their own benefit and also for the welfare of others. By doing this, they will be able to continue their spiritual well-being and evelopment in the right direction. They can thus prepare the ground for their future rebirth to take effect in a more congenial place.

Those who develop such aspiration or wish will be able to maintain their noble way of life hereafter until they attain their final liberation. Without such an aspiration, Nibbana will not be achieved.

Mahā Kassapatthera / Mahā Moggallānatthera /
Mahā Cundatthera Bojjhaṅhaṃ

The Maha Kassapatthera Bojjhanga and the Maha Moggallana Thera Bojjhanga are similar. In each case an elder is ill, and the Buddha visits him and inquires after his health. He is very ill and the Buddha speaks to

him about the Seven Bojjhanghas or Factors of Enlightenment namely mindfulness, investigation of the Law (reality), energy (self-effort), rapture, repose (tranquility), concentration and equanimity, which, when practised, will lead to Nibbana. Having listened to the Buddha the maladies of the two elders were cured. In the Maha Cunda Thera Bojjhanga the situation is different. Here the Buddha is ill exactly as the two previous arahants were. Then Cunda the Great saw the Buddha. He inquires after the health of the Buddha and finds that he is very ill. The Buddha spoke in the two previous instances and the elders were cured. Here in all the three partitas the Bojjhangas were known to both the elders and the Buddha as both the arahats and the Buddha have realised Nibbana. But there is a belief the Dhamma cures all ills. The concentration on the Bojjhangas cured the ailments or the inherent power in the Bojjhangas was the cure. As seem these parittas even the recital of the Bojjhangas as the potency to bring about a cure.

Girimānanda Suttaṃ

Venerable Girimānanda is badly ill. Venerable Ananda informs the Buddha about it. The Buddha says that if the monk Girimānanda listens to the ten kinds of perception (dasasaññā) he would be cured. Then He describes them. Venerable Ananda studies them in the presence of the Buddha and approached Venerable Girimānanda and spoke the same to him. At last Venerable Girimānanda was cured. He the enumeratin and the description of the ten kinds of perception are considered to constitute a protective chant.

Dhajagga Parittaṃ – *Banner Protection*

The Dhajagga Paritta refers to a war between the Suras (gods) and the Asuras (titans). The Suras look up to the banners of the various gods but the Buddha says that the banners of the Buddha, the Dhamma and the Sangha are superior. Hence we are advised to think of the Buddha, the Dhamma and the Sangha for protection. This Sutta sets aside the belief in the power of the devas. The Buddha emphasizes that the highest refuges are the Buddha, the Dhamma and the Sangha. This Sutta may have been introduced to look down upon the old beliefs and to establish the greatness of the Triple Gem.

Sādhu! Sādhu! Sādhu!
Well spoken! Well spoken! Well spoken!

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